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Per. 1419 e. 2988/1844

THE

CHURCHMAN'S MAGAZINE

AND

VILLAGE CHURCHMAN,

FOR

THE YEAR OF OUR LORD

1844.

EDITED BY THE

REV. JOSHUA FAWCETT, M.A.,

INCUMBENT OF WIBSEY, BRADFORD, YORK,

AND DOMESTIC CHAPLAIN TO THE RIGHT HONOURABLE THE LORD DUNSANY.

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THE

CHURCHMAN'S MAGAZINE

AND

VILLAGE CHURCHMAN.

NEW SERIES.] JANUARY, 1844. [PRICE 3D.

YORK MINSTER.

ADDRESS.

Apostolic Order and Evangelical Truth.

IN commencing a New Series, under an altered name, the Editor desires to express his unabated attachment to those principles which have guided him during the six years through which the *Village Churchman* ran its course.

There never was a period when it was more important for Churchmen to be rightly informed in all matters touching the doctrine and discipline of that Church to which they belong, and when they were more called upon toexhibit, in their spirit and demeanour, the mind that was in Christ. Whilst we "*contend earnestly for the faith once delivered to the saints*," we should be careful not to violate the rules of Christian charity; and whilst, with an uncompromising fidelity, we maintain the

truth, we must be watchful lest we be betrayed into the indulgence of a spirit so alien to the Gospel of our Lord and Saviour.

The manner in which instruction and reproof are received depends, under God, in great measure upon the spirit and temper in which it is administered. If we tell a man of his faults rudely and unfeelingly; if our language or our tone betray a spirit of self-complacency; if it be plain that what we say proceeds from a desire to exalt ourselves, rather than out of a sincere love to him, no wonder that he is hurt and irritated and perhaps confirmed in his errors. But let us speak with meekness and humility, as men who are deeply conscious of their own manifold offences against God, and with seriousness and earnestness, as men who are steadfastly pressing forward in the pursuit of holiness; in such a case, if only the Holy Spirit accompany the words to which himself has given birth, all angry and repulsive feelings are disarmed, the heart is softened and made ready to receive those impressions which our reproof is intended to produce.

In this spirit would the Editor of this monthly periodical enter upon his duties, as conductor of a new series of the *Churchman* and *Village Churchman*, under the united title of "THE CHURCHMAN'S MAGAZINE AND VILLAGE CHURCHMAN." It will be his aim to make the work interesting to the intelligent, and instructive to the less enlightened Churchman; and it is hoped that the increase of price may not prevent its circulation amongst those who have already purchased the smaller Magazine, whilst it may have the tendency of retaining those (to say nothing of increasing their number) who have favoured the larger with their support.

The general plan and arrangement proposed by the Editor is that of the *Village Churchman*, with slight modifications, in order to render it more agreeable to that class of contributors and readers amongst which it will obtain circulation.

The literary assistance of sound and well-disposed members of the Church will be most thankfully received by the Editor and Publisher.

The Editor wishes, once for all, to observe, that under the head of *Notices of Books*, none are noticed but such as he can concientiously recommend: his object being to introduce to Churchmen only such works as are calculated to do them good

This will account for every work remarked on receiving a favourable review.

In conclusion, that there may be no mistake, the Editor sums up his views in a few words—*A Church Establishment* is *lawful, scriptural, and necessary.* The *Church of England* is *Scriptural* in her *Doctrine; Apostolic* in her *Constitution;* and *Primitive* in her *Discipline;* and those *defects* which her warmest friends see and deplore in her, are held to be defects *not necessarily* connected with her existence as a National Church Establishment, but only *contingent* upon a want of the due application of those principles and powers which she enjoys.

York Minster.

York Minster* was erected on the site of a wooden church, or oratory, founded A.D. 627, by Edwin, King of Northumberland, and dedicated to St. Peter by Paulinus, the first bishop of York, one of the missionaries sent by Pope Gregory to preach Christianity in England. The church was afterwards constructed of stone, and completed by Oswald about the year 642. St. Wilfrid repaired and adorned it about 720, but in 741 it was destroyed by fire. It was rebuilt by Archbishop Egbert, and was demolished by the Danes.

The first Archbishop, after the Norman conquest, was Thomas, a canon of Bayeux, who rebuilt the cathedral on an enlarged and magnificent scale. This building was destroyed by fire 1137. It then lay in ruins for thirty years. Archbishop Roger, in 1171, began to rebuild the choir, with its crypt, and lived to complete it.

In 1221, Archbishop Walter Grey commenced the erection of the southern transept. The northern transept was completed in 1260, by John Le Romain, treasurer of the church, in the reign of Henry III. This last-named individual also built the tower. His son John laid the foundation of the nave in 1291, which was completed by Archbishop de Melton in the fourteenth century.

The stone for the nave was given by Robert de Vavasour, from his quarries near Tadcaster, and the wood by Robert Percy, from his wood at Bolton.

The foundation of the present choir was laid by Archbishop John Thoresby, on July 29th, 1361: the stone for which was procured from the archiepiscopal palace at Shireburn, or Sherburn, which was demolished for the sake of the materials.

---

* The word *Minster* implies a church once belonging to a monastery, and served by monastic clergy.

The chapter-house was probably built about the same period with the west end of the nave, which last was founded in the year 1291. On one of the pillars is written this Latin sentence, in golden letters, "UT ROSA FLOS FLORUM, SIC EST DOMUS ISTA DOMORUM." *As the rose is the flower of flowers, so is this house of houses.*

On February 2, 1829, the choir was destroyed by fire. The repairs and restoration, which were effected by the voluntary contributions of the inhabitants of the county and elsewhere, were entrusted to Sir Robert Smirke, and do ample credit to the skill of the architect.

In the year 1840 another calamitous fire occurred, by which the nave and south-west tower were very seriously damaged. The work of repair was immediately commenced, and in a few months hence this portion of the building will be once more thrown open to the public.

Take it all in all, the Cathedral Church of York is the finest building in the world. This is true, whether we consider its magnitude or its minute details. Long may it stand, uninjured and unimpaired, the pride of our country and the admiration of the world.

The present Archbishop of York is the Right Honourable and Most Reverend Edward Harcourt, D.C.L., consecrated A.D. 1808.

DIMENSIONS.	FEET.
Extreme length	515
——— width	240
——— length of nave	250
——— breadth of nave.	103
——— height of nave	92
——— length of choir	222
——— breadth	46.6
——— height of western tower	196
——— centre	188

THOUGHTS FOR THE NEW YEAR.

BY GERTRUDE FRANCES.

AT this period, when the rapid wing of time has borne away one era of our brief existence, and the future opens to our view, we are led, in retracing the past, gratefully to acknowledge those blessings with which an ever kind and watchful Providence has surrounded our path. Mercies unexpectedly bestowed, trials averted, and sickness mitigated or removed, must rise to the recollection of all; since, in his infinite goodness, our gracious Creator bestows temporal blessings "on the evil and on the good, on the just and on the unjust." But the

Christian, in recalling the events of the past year, will *peculiarly feel* and acknowledge, that, however darkand rugged may have been the narrow path of duty in which he was called to walk, still the mercy of God, which flows to his elect people from the inexhaustible source of redeeming love, fertilized the waste of affliction—if I may so speak—and caused it to bring forth fruit to the honour and glory of God, enabling every sincere believer gratefully to exclaim, "As my day, so hath my strength been." May the remembrance of this mercy and loving-kindness lead us all, with deeper feelings of reverential love, to renew, at this solemn season, our holy covenant with the Lord our God, and offer that tribute of praise and thanksgiving which flows from hearts deeply impressed with gratitude for His unspeakable mercies and their own utter unworthiness to receive the least of them! "Lord, what is man that thou art mindful of him, or the son of man that thou so regardest him?" Surely this should be the language of all. But, as Christians, we are taught to pray for the country in which Providence has placed us; and in the past year so many signal blessings were vouchsafed to us, as a nation, that surely, when we offer our thanksgiving at the throne of grace for private and peculiar blessings, we should not omit our grateful tribute of praise for those which have been common to all. The wet season of 1841 drew forth dark forebodings from the many who too much delight in the anticipation of evil. We have seen how little such predictions have been realized, since a gracious Providence has so blessed the fruits of the earth, that a season, said to be one of unparalleled distress, has been met by one of almost unequalled abundance; while the events of the last few months, in which the horrors of an oppressive warfare have been brought to a successful and permanent issue, may be regarded as a crowning mercy to our nation from on high: and though some awful judgments have been mingled with these blessings—and in that controversy which the Almighty now holds with many nations, none can venture to predict the fate of our beloved country—yet, from the past, we may humbly trust that Britain will be remembered with mercy, when He shall smite the earth with the rod of his mouth; yet, when we see how fearfully iniquity still abounds—when we reflect on the multitudes who, in this land of light, still walk in worse than heathen darkness, we must tremble while we hope; and how needful is it for every Christian to "put on the whole armour of God," and, not content with a merely defensive warfare, attack Satan in his strong-holds, in faithful assurance of being upheld by Him in whom alone we have righteousness and strength.

Very many are the duties, both public and private, which the Christian has to perform; and, when it is considered how wide a field is now open for the reception of Gospel truth, we may yet exclaim with our divine Lord and Master, "The harvest truly *is plenteous, but* the labourers are few." May the

year which has just dawned be marked by a greater diffusion of holiness over our land. "May the Spirit be poured upon us from on high, and the wilderness become a fruitful field!" At this season—too often spent in vain and frivolous dissipation—may many a prayer be offered up for the future welfare of our land, and, above all, for that beloved Church, of which it is not too much to say, that, under Divine Providence, it forms the chief bulwark of our peace and prosperity. Nor can I close these brief prayers without an earnest petition that we may strive to draw down blessings from above, by fervent and enlarged efforts to promote every work of love, and especially that which has for its object the conversion of God's chosen people. The consideration of all that is attached to this truly evangelical work should quicken our energies in the cause. "Pray for the peace of Jerusalem; they shall prosper that love thee." May we henceforth signalize ourselves—not by conquests over barbarous tribes—not by carrying our arts and commerce into regions as yet unknown—but rather, with holy ambition, may we work *with* and *for* the Lord in striving to evangelize the world; and, finally,

"Teach us, our God and King,
In all things thee to see;
And what we do in anything,
To do it all for thee.

"This is the famous stone
That turneth all to gold:
For that which God doth touch and own,
Cannot for less be told!"—*Herbert.*

THY WILL BE DONE!

When the dark clouds of grief arise,
And earthly hope in sorrow dies;
When at the throne of grace we plead
For help, in this our hour of need;
Thou, who alone canst shield the heart
From dark temptation's fearful dart—
Thou, who alone canst bend the will,
And every wayward passion still,
Teach us submissively to bear
Each inward cross—be this our prayer,
The prayer taught by thine own dear Son—
Father, "Thy will, not mine, be done!"

Should pain and sickness waste my frame,
May I, unmurmuring, still exclaim—
"What! shall I every good receive,
Yet faint if for a time I grieve?"

No, may I still thy love proclaim,
In sorrow, as in joy, the same;
Then, if my own weak faith should fail,
Let not the tempter's art prevail.
Since, Lord, I rest my soul on thee,
And tho' the conflict dark may be,
Faith shall behold the victory won,
And this my prayer—"Thy will be done!"

Teach me thro' life to bear in view
The Christian's aim, his steps pursue;
A pure and childlike faith impart,
That I may view thee as thou art;
A Saviour for my soul to plead—
A refuge in the hour of need—
A shelter from the stormy blast,
Till the brief ills of life are past;
My Maker, at whose feet I fall—
My God, my Hope, my All in All—
Teach me, till life's brief race is run,
This only prayer—"Thy will be done!"

Biography.

WILLIAM HALES, D.D., &c.

"The rose looks fair, but fairer we it deem
For that sweet odour which doth in it live."
SONNET.—*Shakspeare.*

"—— Lord, instruct us so to die,
That all these dyings may be life in death."
Herbert.

THERE is something, even in a comparatively little interesting biographical sketch, that is calculated to be very serviceable. Yes, the tale, even of an ordinary individual, becomes very valuable—the more so according to the appropriate considerations of the case. There are some instances which are in a variety of ways conducive to the ends and purposes of religion; and, if we may say "religion, what treasure untold, resides in that heavenly word?" The traces and lineaments of all that can display it are delightful to religious taste and sympathy, especially when we see the varied sources of erudition, so far from distracting the mind, as in the case of many who have neglected the true and best faith, and wandered in proportion, that they have brought in their tribute, in addition to other stores. In the *Church of England Magazine* for March, 1842, there is a character presented that is deserving of much notice, in the several foregoing, as in other respects; accordingly, I have proposed to view it, and to transmit a memoir, with ob-

servations, for the *Churchman's Magazine and Village Churchman*. Reader, forget not to ask a blessing upon your perusal.

The remarkable person whose character and disposition we have to consider was the son of one who himself excelled, and was "many years curate, and preacher at Cork Cathedral." He was born into this world April 8th, 1747; at the age of nine years he went on a visit to an uncle (on his mother's side), who was a prebendary, "pious and learned." His abilities and disposition induced an offer to prepare him for college studies, together with his cousin. In the year 1764, he made his entrance at Trinity College, Dublin. Here his tutor (Dr. Forsayth) was taken with him. At quarterly examinations he was "always at the head of the division." Having proceeded in his classical and mathematical pursuits, he became a scholar "with high credit." A remarkable circumstance appears to have taken place, in that his tutor "made him reside in his own room." The interest felt must indeed have been considerable, to have caused this to come to pass. He took his degree of B.A. in 1768; a fellowship became vacant, and, after many days' previous trial for it, at the age of twenty-two he obtained it. The College had a high opinion of him, and appointed him to be a tutor. His appearance was against the success of this, on account of its youthfulness; and it appears that parents did not well like to confide in one so young, whatever opinion they might have of his powers. The droll expedient of "a white wig" was recommended and employed, and forthwith things were altered. In 1774 the number of pupils was nearly double the number that other tutors had. "Not only the temporal, but eternal interests" of the pupils, were the objects of care to him. He became successively deacon and priest. During succeeding years, he published three works—one respecting "Sounds;" another respecting the "Planets;" a third, upon "Equations" —upon which he was highly complimented by an eminent man from Berlin.

The University, in token of its esteem, conferred the degree of D.D. on his father. The Earl of Shannon, the Bishop of Waterford, and the subsequent Bishop of Cloyne, together with others, were much at the rooms of Hales. His attention to theology was particularly directed, on account of the proceedings of Dr. Priestley. He gave up his fellowship, as also his professorship of oriental languages, in 1768, and became rector of Killesandra, in the county of Cavan. To the difficulties of chronology he devoted much pains. We shall again have occasion to mention this.

His activity and amiableness of manners were very great. He "would enter with familiarity on the most trivial matters, and listen with patience to the grievances of others, however *tiresome.*" He published another work in 1787, as to "the

Pope's supremacy." In 1789 he was taken with a "violent fever" at Cork. Contrary to advice, he returned to Killesandra, and was much weakened. He visited England; but, on going back again, was still disabled, yet he is said to have borne the deprivation without complaint. In 1791 his marriage with the amiable and religious daughter of Archdeacon Whity took place. With regard to his health, he was wonderfully relieved from what was considered to be water on the brain, by means of great exercise in his garden.

In 1793 "the Rights of a Citizen" was published, and in the following year another work.

The issue of his marriage was two sons and two daughters, and it is a peculiar proof of the powers of concentration, that the presence of his children did not disturb him in his writings. He had intended to produce a new translation of the Psalms, of which he was very fond. It was his custom to teach them to his children, to repeat when in the fields, especially on a Sunday morning. He was wont, it appears, to descant upon things most unlikely to have engaged his attention. During long winter evenings, he frequently related the most interesting histories of Scripture; and the effect produced seems to have been great. In the course of his conversation, he said, that "a sense of the omnipresence of the Deity was one of the first ideas he endeavoured to impress upon the minds of his children," and "it is astonishing how soon it may be conveyed."

In 1801 he had an alarming illness; going to dine with a nobleman, he met with a poor beggar, a stranger, in a miserable shed. From the state of fever, persons were afraid to approach: he administered to her wants, to her thirst, and cold; and hired one of the neighbours to attend her, for "to relieve the wretched was his pride." He instructed, consoled, and prayed for her; he visited her next day, but before he got home, found he had caught infection of the yellow fever. With God's blessing upon the means, he recovered. He said, that "the promise of a cup of cold water given in Christ's name to a disciple should in nowise lose its reward," gave him the greatest comfort. And this reminds us of the saying of George Herbert, when he reflected upon an act of kindness—"that the thought of what he had done would prove music to him at midnight; and that the omission of it would have upbraided and made discord in his conscience." Like him, he would praise God for this occasion of comforting a sad soul, and showing mercy. While the fever prevailed many feared to come near, but the pious Bishop of Kilmore (afterwards Archbishop of Cashel) was anxious to come. The patient Hales recovered rapidly. The poor woman, however, died.

In 1803 "Methodism Inspected" was published; a second

part in 1805. The occasion seems to have been the practice of some Wesleyan Methodist missionaries, who used to preach on horseback, with black caps, and who, though laymen, contrary to the express instruction of their founder, administered the ordinances of Christianity. If their founder said—"They take not upon them to administer the sacraments;" there was in this a prohibition, according to their own origin.

In 1805, when on a visit in Dublin, Dr. Hales fell, and broke his leg; whereupon there was a remarkable instance of generosity towards him, in the proffer of his purse, in case he should be a stranger, as supposed, on the part of a Swedish Captain.

In 1807 letters were published with reference to the Rebellion; a new edition was made in 1813. In 1808 there was a "Dissertation on Prophecy, &c." He went to London respecting his "Analysis of Chronology;" and the publishers did not wish to undertake a thing so extensive. It was published by subscription, and there were very liberal contributions. In 1830 a second edition, in octavo, was issued. The work has been considered by the Rev. T. H. Horne "the most elaborate system of chronology extant," &c.

The Doctor, in about his 66th year, appears to have been appointed Chancellor of the diocese of C————, by Archbishop Broderich, upon whose recommendation the "Analysis" was completed, which was otherwise likely to have been abandoned. The year 1807 was the time of another febrile attack, from which a slow recovery took place. At the age of 70, liveliness and activity were manifest; but in 1817-18 there was unusual languor, and he read and wrote less. In May, 1818, he prepared to publish "Origin and Purity of the Primitive Church in the British Isles, independent of the Church of Rome." The loss of his second son, of amiable and valuable qualities, was a considerable affliction about this time. On the 30th of January, 1831, at the age of 84, "full of years and of divine grace, he peacefully entered on his rest."

We may learn, even from what has hitherto been said, the value of the man and the Christian. Several other particulars might be added, more, no doubt, than have been published, to show forth the goodness and the love of God towards the subject of this memoir, and those with whom he had to do. And let us value that goodness and that love; and let us pray for the continuance of such, according to occasion, and as it may seem good, to the eternal God. I have just a recollection of the amiable and learned man of whom we have been treating; and though I was too young to appreciate all his worth, I do seem to remember an appearance and a manner of much kindness and benevolence. It is rather strange, I have heard, from a relative, that there was no portrait of

him, except one that had once been made. If, however, he is remembered in other ways in this world, it may be more than sufficient to compensate for the reminiscence of the painter's art. His desire for what is truly good, his practice of what is "excellent and of good report," his anxiety for the honour of God and the welfare of man, may well commend him to our serious regard and praise. Were our present object merely panegyric, we might proceed to eulogize other points of character; but the foregoing has much room for thought. Oh, reader, may you profit by it, and at length be adjudged worthy, through Christ, of immortal joy for ever!

E. W. B.

THE CROWN OF THORNS.

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransom'd Church of God
Are sav'd, and sin no more."—*Cowper.*

THAT crown of thorns how sharp,
Upon my Saviour's brow;
Alas! those precious drops,
Methinks I see them now!
Fast flowing o'er that face,
Set as a flint—to bear
The agonies and pains
That brought us from despair!

When the vast scheme's complete,
And longing saints are blest,
Then will be seen, in truth,
Thou giv'st thy people rest!
All that thou didst endure
Was with a view to this—
To triumph thro' thy pains,
And give disciples bliss!

For ev'ry pang of grief
Thou didst a boon receive,
For ev'ry thorn a joy:
And thus our loss retrieve!
Hail! Mighty One, from heaven
Thy wonders yet display,
And may we hymn thy praise
In everlasting day!

E. W. B.

THE BLESSINGS OF CHURCH MEMBERSHIP.

In times like the present, when all around us seems unsettled and agitated, it behoves us, as Christians, to look well to our hopes and privileges, as members of that Church to which we belong. And when we reflect upon the many and great blessings we enjoy as such, over how vast a space do our thoughts necessarily wander, even through time into eternity; for throughout each period of our existence, from the cradle to the grave, the Church has, under God's blessing, provided for our happiness and comfort.

In our infancy we are brought to the baptismal font, that we may receive the "sign of regeneration or new birth," and be "grafted into the body of Christ's Church;" and though this solemn rite of our Church has, perhaps more than any other, been the subject of much fierce controversy, we should understand it more clearly and fully, did we bear in mind, as has been observed by one of her most faithful ministers, "that the Church is not now gifted with the power of 'discerning spirits,' or of reading the heart; and therefore is not only fully justified, but is bound, in Christian charity, to hope the bets of all and of each of her members. This, indeed, appears to be the key to the right understanding of the motive and intention of our Church in all her services. It is obvious that if the Church have but one set of services for her members, she must so construct those services as to apply to the case of her real and spiritual, and not her nominal, members. Bearing this in view, there is nothing remarkable that she should act in faith upon the declaration of her God, that his 'promises are to us and our seed;' and concluding that the parents and the sponsors of the children presented at the baptismal font are themselves among the faithful, devoted, prayerful, servants of the Most High, she is bound to expect that the infant will 'rightly receive' Christian baptism, that God will hear and answer petitions so scriptural, so reasonable, so entirely for the honour and glory of his own great and holy name."* And when the Christian parent brings his child to be baptized, "according to Christ's commandment," he does so with the simple and childlike belief, that God will perform all that he promises by his Church, to them by whom baptism is "rightly received"—that his child will indeed be washed with "the laver of regeneration" from his sins, will be made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" and, by the aid of God the Holy Spirit, will be enabled to "lead the rest of his life according to this beginning," and fulfil the promises made by his sureties, "to renounce the devil and all his works, the pomps and vanity

* *The late Rev.* Henry Blunt's "Lectures on the Articles;" a book *which ought to be* in the hands of every young member of the Church.

of this wicked world, and all the sinful lusts of the flesh," and "continue Christ's faithful soldier and servant unto his life's end."

And as we advance to riper years, we are received by the rite of confirmation into the full enjoyment of all the privileges of the Gospel dispensation; we take upon ourselves the performance of the vows made on our behalf, and so "renew our baptismal covenant;" we are admitted to the participation of "the sacrament of the Lord's Supper," to commemorate in that holy feast "the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us," who thereby "instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of that his most precious death, until his coming again, to our great and endless comfort," whereby we are spiritually "made partakers of his most precious body and blood," and receive grace and strength for the performance of every duty, and are enabled cheerfully to submit to every trial and affliction, as coming from the hand of an all-wise and all-merciful Father, who knoweth what is best for our good; and to endure as seeing Him who is invisible, in patient yet joyful hope of a glorious immortality, "through him who loved us and gave himself for us."

All these hopes and blessings are communicated and perpetuated to us through the Church, in her liturgy and ordinances; and the more we strive after the attainment of holiness and spiritual-mindedness, and endeavour to keep our "heart right with God," the more shall we venerate and highly prize the beautiful and comprehensive services of our Church: her prayers and supplications, her praises and thanksgivings, will then convey to our souls a peaceful and sanctifying influence; and we shall bless and praise God that he has preserved to us these inestimable blessings; that his holy word is not withheld from us, but is preached to us in all its fulness and freeness, by that Church, which declares the great aim and end of all her teaching to be "repentance towards God, and faith towards our Lord Jesus Christ."

And throughout every stage of our earthly pilgrimage the Church is with us, to aid and direct us, to admonish, comfort, and encourage us; not that we believe, with some who ought "not so to have learned Christ," that the sacraments or ordinances of the Church themselves possess, or are endowed with any *inherent* vitality; but would repeat the caution given on this subject by that faithful minister of the Church whom we have already quoted. He says, "Let us be careful that we suffer nothing to stand between us and the divine Leader [Christ], and least of all, that we allow any thing to occupy his place. Sacraments, ordinances, churches, are only good, inasmuch as *they lead us to* Christ; and not only useless, but

infinitely worse than useless, when they incline us to rest satisfied in themselves, or to substitute anything for union with him our living Head, and communion, through him, with the Father of our spirits."

And when his course is nearly run, the Christian will *then* duly appreciate the blessings he has been permitted to enjoy in communion with the "Church militant here in earth;" because, if he has been faithful, he will have had some foretaste of those "great things God hath prepared for them that love him," in fellowship with "the Church triumphant." He will look back upon life's journey with serenity; the trials and temptation she has endured will be forgotten, or remembered only with thankfulness to Him who hath delivered him out of them all. He will look back upon all his mercies, but especially his spiritual mercies, with humility, knowing how utterly unworthy he has been of the very least of them; he will remember with gratitude the sacraments of which he has been a partaker; the days of holy rest he has enjoyed; the word which has been preached with power *to his* heart; and the praises in which he has joined: and in this, the evening of his days, he will dwell, perhaps, upon the Sabbath evening service; the concluding hymn, which, from his most early childhood, has approved itself to his conscience and his understanding, will be fixed upon his memory, and the concluding doxology will bring forcibly in review before his mind the picture of by-gone days, when, in company with many who were dear to him, but who have long since gone to their eternal home, he was wont to join in this chorus of praise to "Father, Son, and Holy Ghost;" and he will joyfully anticipate the coming of that day, when *they*, and all "the spirits of just men made perfect," will join to swell the hallelujahs of the heavenly host in that song of the Church triumphant, saying—"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

He will review his works of benevolence and charity with self-abasement, and will exclaim, "Lord, I have been 'an unprofitable servant;' pardon 'the iniquity of my most holy things,' and 'be merciful to me a sinner.'" And when at last he comes to his end—"ere the silver cord is loosed, or the golden bowl be broken"—when he is anticipating the day in which the Church will perform *for him* the last solemn rite—when he will have been delivered "out of the miseries of this sinful world," and his body mingled with its kindred dust—he will await the summons with calm and humble confidence in "the mercy and love of God in Christ Jesus," his Lord, and will exclaim with holy Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. *And though after* my skin worms destroy this body, yet in my

flesh shall I see God." "For this corruptible must put on incorruption, and this mortal must put on immortality..... Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

Brompton, Dec. 28, 1843. J. F. K.

(To be continued).

IMPORTANCE OF CHURCH UNITY.

VIOLATION of the unity, disturbing the peace, and resistance to the authority of the Church, by unauthorized interference with her sacred offices, are no light offences in the sight of God. We live, notwithstanding, in an age when the importance of "due order" is but little felt: nay, by many, even openly argued against; and as these evils are amongst the most prominent ones of our times, men like not to hear them rebuked. Many, without taking much pains to examine what it really is which they are presuming to condemn, rashly charge with intolerance and bigotry those who feel themselves called upon peacefully, but firmly, to vindicate the importance of divine appointments. In like manner, against those who would lead us to a more strict conformity with the prescribed ritual of the Church, and to a more reverent regard for her sanctuary and her ordinances, the senseless, slanderous cry of Popery and superstition is raised by those who are content with nothing but extremes; who do not distinguish between primitive practice and Popish corruptions of it; and who seem to know no method of rejecting error than by casting away important truth along with it. It will be well if those who, under the profession of peculiar spirituality, take upon them to speak with scornful censoriousness of ancient observances, used by the Church of old and sanctioned by our venerable Reformers, can be induced calmly to enquire and to examine whither this spirit is leading them. It will be well if they can be brought to take heed lest, while professing so much dread of what they miscall superstition and formality, they fall into the opposite extreme of profaneness and sceptical irreverence. To such the warning of the apostle is not unseasonable—"Thou that abhorrest idols, dost thou commit sacrilege?"* We see how professions of pre-eminent spirituality have led one class of separatists (the Quakers) to abolish the use of the very sacraments ordained by Christ himself. The same principle and mode of reasoning might lead, with equal readiness, to the

* Rom. ii. 22.

abolition of the Sabbath, and even to the setting aside of the holy Scriptures. Surely it is a more than questionable kind of spirituality which brings men to the disregard of the Saviour's express commandments. If it be necessary to come to Christ for salvation, it is no less so to seek him in the use of the means which he has prescribed; lest, if we despise these, and go presumpteously in ways of our own devising, we be left judicially to fall into self-deceit, and so lose the end we aim at. To talk of what He distinctly enjoins as matters non-essential and of little concern; to say that outward things are of no importance because "the Lord looketh at the heart," is wickedly to pervert the words of holy Scripture, that we may justify ourselves in acts of manifest disobedience. Where is our spiritual-mindedness if we be too proud or too self-willed to yield to the Lord's direction? Where is our love of Christ if we refuse to show it in the only way in which it is possible that it can be shown—in "keeping his commandments?"

Two cautions given to us by our Divine Master and Lord teach us the way which we ought to take, both in respect to greater and lesser points of duty—"These ought ye to have done, and *not to leave the other undone*"*—"Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."†

A HYMN TO MY GOD, IN A NIGHT OF MY LAST SICKNESSE.

Oh thou great Pow'r, in whom I move,
For whom I live, to whom I die,
Behold me thro' thy beams of love,
Whilst on this couch of tears I lye;
And cleanse my sordid soul within,
By thy Christ's blood—the bath of sin.

No hallow'd oyls, no grains I need,
No rags of saints, no purging fire;
One rosy drop from David's dew
Was worlds of seas to quench thine ire.
O pretious Ransome! which once paid,
That *Consummatum est* was said.

And said by him that said no more,
But seal'd it with his sacred breath;
Thou, then, that hast dispung'd my score,
And dying, wast the Death of Death,
Be to me, now on thee I call,
My Life, my Strength, my Joy, my All.

Henry Wotton.

* Matt. xxiii. 23. † Matt. v. 19.

THE PIOUS CHURCHWOMAN:

OR, SOME FEW TRAITS IN THE CHARACTER OF MRS. C——, OF S——.

"'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."—*Christian Year.*

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—*Heb.* xi. 13.

Such were the few and simple words intended to be placed on a headstone in the quiet churchyard of S——, which was to be—

"Sacred
to
the memory
of Mrs. Sarah C——,
Widow of the late Mr. W. C——,
of S——."

They contain no pompous eulogy; they dwell not upon the virtues of the deceased, who, though full of good works, considered herself as less than the least of all saints; but they express the principle by which she was actuated, and show the opinion which her daily conversation produced in the minds of those who knew her, respecting her spiritual state. Such, at least, was the feeling which influenced him who penned the epitaph, and who offers these few remarks on her character to village Churchmen, in the hope that they may benefit by her good example. It was a fine day in June when I first did duty at S——. The church, or rather chapel, was a small white-washed building, built, or altered at various times, with an Early English bell-gable, and windows of more than one style, and an ancient Norman font. It was roofed with brick tiles, and stood in a rustic enclosure at the edge of the village; and the path which led to it lay through a farm-yard. To a fastidious and flippant observer, there might be little of interest in the simple sanctuary of S——. Far different the feelings with which a pious Churchman would behold it! There, for hundreds of years (as the ancient font bore witness) had children been baptized in the name of Christ. There prayer had been offered up; the word of God had been preached, sometimes with greater, sometimes with less fidelity. There Christians had celebrated the sacrament of their Saviour's body and blood, and thus fulfilled his dying command. There the rude forefathers of the village were sleeping, each in his

narrow cell, till the archangel's voice shall recall them to life. There was a place where God had recorded his name, and had promised to bless those assembling in his fear. These and a thousand other holy associations endeared this little rustic temple to me; and frequently, as I watched the setting sun shed his parting rays on the west of the building, as the week was passing away and the Sabbath drew on, I thought of the words of the Psalmist: "How amiable are thy dwellings, thou Lord of hosts!" and begged that he would "cast his bright beams of heavenly light" upon the people who assembled there; that they might "walk in the light of truth here, and finally attain unto the light of everlasting life, through Jesus Christ our Lord."

This was the place in which I had received "authority to execute the office of a deacon, and to read the Gospel, and to preach the same." Among the little flock who assembled at the church of S—— on the day above-mentioned, was Mrs. C——; and I soon found that she was, indeed, one of the sheep of Christ, who listened with a ready and obedient ear to the Saviour's voice, when he speaks through his under-shepherds, and follow him, and so are saved through Christ for ever.

Her love for the house of prayer was very remarkable. Though more than seventy years had passed over her, she was constant in her attendance. No summer heat, no winter cold, no cutting wind, no pinching frost, no beating rain, no chilness of the church, could keep her away. "She was glad when they said unto her, Let us go into the house of the Lord." And when there, what devotion, what humility, what teachableness marked her behaviour! She went, not to criticise, but to learn; not to admire or censure the preacher, but to enquire, "What saith the message of God unto me?"—not to value the sermon for its eloquence, or to condemn its defects, but to prize it for its promise of a Saviour, its hope of heaven, its warnings against temptations, its encouragements to holiness. She seemed to exemplify the quaint description of the pious Churchman, "when anything strikes home to himself, he turns down a leaf in his heart."

And this spirit shed a kindness and gentleness over her whole conduct. She was always respectful, always inclined to make allowances for the failings of others, always ready to oblige. And her memory will be cherished for many a long year by the poor of the village. All shared her charity, whether they worked on the farm or no.

Nor did this regular attendance at church spring merely from a sense of decency. This kindness to the poor did not arise from mere natural generosity. She lived in the constant habit of private prayer; and on one occasion, when I had

given her a small book on prayer, she said she hoped I did not suspect that she neglected it; "for (said she) I cannot live without it."

This excellent woman did not experience that lively sense of God's mercy in Christ which some enjoy. Her humility led her to look so constantly at her own unworthiness, and to fear lest she should be betrayed into a carelessness in the service of her Saviour, that she did not express undoubted confidence concerning her state. Yet she did put her whole trust and confidence in Christ; she did cling to him with unwavering steadfastness; she did delight in worshipping him, in commemorating his precious blood-shedding at the holy communion; she did feel a peace in this, though not undisturbed. I mention this that it may be an encouragement to those who are thus tempted to despair. For the closing scene of Mrs. C—'s existence was all tranquillity and joy, and it shows how our Almighty Father can soothe each anxious fear of his dying saints. Just as we have known the sky to be overcast, and the rain to descend in frequent showers throughout the day, and only now and then a gleam of sunshine to burst from the gloom; but the heaven has been cleared before the day was departed, and the western sky has been lighted up with the beauteous glow of the setting sun; and this has been a promise that the morning would be bright and glorious. I happened to be from home when Mrs. C—— was called to her rest; but a pious neighbour who was with her told me, that in the awful hour of death her faith was fully fixed on her Redeemer, and that she expressed her full assurance that he would conduct her safe through the dark and gloomy valley. The man of the world and the true believer have both to pass through it. But the one goes forward without one ray of hope, and falls upon the pit of destruction; the other sees the light of his home before him, and this supports his fainting heart.

A sermon was preached on the Sunday after Mrs. C—— was interred, in the little church of S——, by the rector of B——, to which the curacy was attached. Mr. M—— took for his subject the words of the prophet Isaiah: "The grass withereth, the flower fadeth; but the word of our God shall stand for ever;" and paid an appropriate tribute to the memory of the deceased.

And now let us close, and (lest what has been said be in vain) let us pray for grace "so to follow God's blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which he has prepared for them that unfeignedly love him, through Jesus Christ our Lord."

W. F.

ON THE UNION OF THE "CHURCHMAN" WITH THE "VILLAGE CHURCHMAN."

THE promise, reader, here you see complete—
The *Churchman* and the *Village Churchman* meet!
Forth, with the New Year, do they come and seek
To join the Christian, and of Christ to speak!
To many would they kindly aid impart,
And tell of comfort for the poor man's heart!
Yes—tell him, thro' the Way, the Truth, the Life,
To show himself a man of godly strife;
To strive 'gainst sin in many, many a way,
Looking to Jesus, and the climes of day!
"Eternal sunshine!" what is *all* our care
To seek its vastness, and for *Heaven* prepare?
Avaunt! ye powers of darkness—in your stead
Into our hearts may holy dews be shed!
Come ye that will, and truly learn to know
How great your mercies, and from whom they flow!
Another year of hastening time is gone,
Another hastens with each rising sun!
Improve the *moments* as they fly away,
Admit no tardiness or vain delay.
Built up, as lively stones, may all men see
The readers of this little work to be!

E. W. B.

Relative Duties.

No. I.

"Children, obey your parents in the Lord, for this is right."—EPH. vi. 1.

THE late Reverend Thomas Scott, who has written a most valuable commentary upon the Bible, and many other excellent works, was in the course of his ministry expounding the Epistle to the Ephesians; and as long as he was explaining the *doctrines* of Christianity in the first, second, and third chapters, his hearers were delighted, and attended in great numbers; but when he proceeded to the *duties* of professed Christians in the three last chapters, the number of attendants fell off, and those that remained were displeased. How many, alas! are of the same spirit. They like *opinions*, but not *practice*. They gladly receive what goes no further than the *head*, whilst they reject what must change the *heart* and regulate the life.

In my visits among Christian professors, I observed the

children of Nathan. There were three lovely young women, who had been well educated in general knowledge. The father and mother had not been careless in "training them up in the way they should go." They went every Sabbath to church, where they heard the whole truth faithfully delivered. They were teachers in the Sunday school, and were collectors to the Bible and Missionary Associations; they distributed tracts, and they visited the poor. But I am sorry to say that obedience to their parents was not part of their character. Pride and self-sufficiency were the ruling passions of their minds. Their mother was left to struggle under a load of domestic care, without the cheerful aid of her daughters, who pleased themselves in doing what was most agreeable to them, and going where they liked. Fond of show and publicity, the poor girls overlooked the humble and silent work of the house. The mother and servants might provide for all the family, but the young ladies were to read, to mind their music, to visit their friends, or anything that was pleasing to them. Often did the mother beg of them to stay at home, and assist her in the varied concerns of the family, and *then* they might go to *public* employments. But they were deaf to such entreaties, and they would follow their own way.

There were two sons also in the family, who were equally disobedient to their father and mother. Though they heard at church what were their duties, and though they had received both good precepts and good examples at home, yet they were not "doers of the word, but hearers only, deceiving their own selves." It would be endless to specify particular acts of sin in the young people; it is enough for the reader to know that their *principles* were corrupt, and that their *practices* were sinful.

The consequences of such a conduct were fearful. The father and mother, grieved with their undutiful children, sunk into a premature grave: sorrow broke their hearts. They had laboured, apparently in vain, to instruct, guide, and govern their family.

What became of the children? Two of the daughters and one of the sons pursued their way in pride and self-will. They married imprudently; they lived in wretchedness and want, and they died in the prime of life. They had to appear before the tribunal of a just and unerring Judge, who had declared that obedience to parents was *right*, but had to pronounce the awful sentence upon them for doing *wrong* in disobeying their parents. The other son and daughter, it is hoped, from some appearances of amendment, became sorry and penitent; but the decree was gone forth that the "days of those who do not honour their father and mother shall not be long in the land;" therefore they also died in th[illegible]

We can only "hope against hope," that they saw their great error, repented, and were forgiven. But, O ye children, do not trust to the very uncertain hope of amendment hereafter, when you have no opportunity of proving it. "Obey your parents," from earliest childhood to the end of their lives, "for this is *right*:" and what is *right* will be *good* for you.

Let us reflect for a moment upon the character and conduct of Lucy and Theophilus, the children of my friend Julius. They had the unspeakable advantage of a good and religious education in the very same schools as the children of Nathan; but they were an entire contrast to *them*, for they "obeyed their parents in all things." Whatever their father and mother said to them was strictly observed as a law, which was not to be broken. Lucy always helped her mother in every kind of domestic work. This was her pleasure and delight. When her mother went out, Lucy was called her shadow, for she always accompanied her mother. Lucy, too, became a *teacher* in the Sunday school, and a *collector* and visitor; but she performed the duties of those offices without neglecting any duty at home, and without ostentation. Lucy loved her Bible; she prayed in secret; she followed her mother's advice in everything—she therefore prospered. Her class in the school was one of the best, because it was best attended to. As a *collector*, she raised as much money as any one, because God blessed her for her obedience to her father and mother. Her brother frequently helped her. As a visitor of the poor and sick, they used to call her *the little angel of mercy*. The good that she did was almost incredible, because she did all things humbly, and always according to the advice and direction of her mother. One day I was visiting a sick person in Lucy's district, when I saw a crowd of women together, about to separate very cheerfully from each other. One said, "That is right!"—another said "It cannot be better;"—a third said, "The Justice himself could not do it half so well." I asked, "What are you talking about?" "Bless your reverence (said the woman), do you not know that Miss Lucy—the Lord Almighty bless her!—is our lawyer, doctor, teacher, and all? If there be any dispute among us, we agree to wait till she comes, and then she puts us all right. If any is sick, she gives as good advice as the doctors do, and we are sure to mend. So, sir, she is the dear little *angel of mercy*. Many thanks to you, sir, for sending her among us." I walked away, thanking God for his grace in Lucy. Her mother calls her "her half," and the people bless her too. She is good at home; she is good when she is out; and I can bear witness that she is good at *church* and in the *school*.

A word about Theophilus. He is as obedient and kind to his parents as Lucy is, for he is always doing what is agree-

ble to them. He never goes out but with their leave, and ney always know who are his companions. But he is gene-ally seen either with his father, mother, or sister. We may all call them "the good and happy family."

Such families as the above two families are found in every own and village. Dear reader, do all in your power, in the trength of divine grace, to increase the number of *good and appy families.* W. M.

Dec. 18th, 1843.

IN WHOM MAY WE TRUST?

BY MRS. RILEY.

In whom may we trust? Shall the buckler of power
Be the aid of the heart in adversity's hour?
Shall we lean on the hilt of the warrior's sword,
Or trust on the breath of a sovereign's word?
The sword may be snapp'd, or the mighty one's breath
Be chill'd, ere its promise is plighted, in death!
And hopes which were springing to brighten our way,
Fall back on the heart in woe's darkest array.

In whom may we trust? Cannot love's watchful eye
The perils which threaten life's pathway descry?
But though it has guarded and gladden'd our home,
Can it still be upon us wherever we roam?
Or if, with sad prescience, it heralds the hour
Of peril approaching, can love boast the power
To bar from our portals the footsteps of care?
No, only to lessen the grief it will share.

In whom may we trust? Shall we turn to the sage,
And seek th' experience hoarded by age?
Ah, coldly such counsel will fall on the heart,
Unless in its tidings affection takes part;
Or even if wisdom be blended with love,
Still power may be wanting our cares to remove;
While slowly and sadly the lesson we learn—
That something is absent wherever we turn.

But were there a being, in whom all combin'd,
Power, wisdom, and love—some omnipotent mind,
Which all things foreseeing, could all things prevent,
Or mould into mercy the coming event—
There, there might the spirit with safety confide,
For power to assist, and for wisdom to guide,
For love to support till the rough path be trod.
Then, pilgrim, look upward—that being is God!

WET SUNDAYS.

(From the Cottage Magazine).

THE value of the Sabbath cannot be told. It is indispensable to man's best interests. Blot it out, and the heavens are darkened. God himself, by its institution, has pronounced its infinite worth.

The Sabbath is principally to be distinguished by the public worship of God. In this a chief part of its value consists. When this is not observed, the Sabbath itself is soon lost: it ceases to be distinguished from other days of the week. The value of public worship is, therefore, to be estimated, in a great degree, by the value of the Sabbath, as a divine institution.

The importance of observing public worship on a particular Sabbath may not be very apparent. But let the neglect continue, and it will soon be seen, that, however spiritual before, the neglector has lost much of his spirituality and heavenly-mindedness. Those are always the most devout, lively, spiritual, growing, useful Christians, other things being equal, who are most conscientious and exact in their observance of public worship.

The Sabbath is the great market-day for the soul—the day when we may best lay up provision for our journey heavenward. If it be not improved, the loss is felt throughout the week. After constant intercourse with the world for six days, the soul becomes, in a measure, carnalized and grovelling. It needs the Sabbath for repair and for laying in stores. A ship can as well sail round the world without provisions and without refitting, as the soul make progress through the world without the Sabbath.

It therefore becomes a vastly important matter for every Christian to secure, by all means, every Sabbath in the year for this indispensable service. If God lays the body on a bed of sickness, or so enfeebles it that it may not be exposed to wind or weather, we must submit: but even then, we should feel that the greatest trial of such a condition is, that we cannot visit the courts of the Lord's house with them that keep holy-day. Or the circumstances of our sick friends or dependents may be such as to prevent our wonted appearance in the sanctuary. In all other cases we are to act as those who regard the public worship of God on the Sabbath as of infinite personal value, and who know that a lost Sabbath can never be recovered, that every lost Sabbath makes us poorer for eternity.

We have been led into this strain of remark by having observed on a recent rainy Sabbath, as often before, how small a part of the congregation were in their seats in the house of God during the hours of public worship. A very large proportion, much more than half, were absent. In some cases, we have observed that not a fourth part were present. We

could not but feel a deep sympathy for the absentees, while, as our own soul was fed by the bread of life, we thought how great was the loss of those who were not present. It further occurred to us, that the absentees almost always were affected in like manner by the occurrence of a stormy Sabbath; and we were led to make a calculation of the frequency of a return of such Sabbath-days, and so of the greatness of the loss of such persons. The result of our calculations may interest others as well as ourselves.

It has been ascertained by a weather-table, accurately kept for a period of ten years in this neighbourhood, that the average of rainy days, for that space of time, in each year, was fifty-seven; to which may be added the days on which it snowed, and the average will be at least seventy. The average number of days in the year on which either rain or snow, or both, fell, is found to be sixty-nine and one-third. Seventy may be regarded as the average number.

Now, as we know not that the clouds pay any particular respect to the Sabbaths, it is reasonable to suppose that one-seventh of these will be Sabbath-days, or that there will be at least ten stormy Sabbaths in each year. It may therefore be expected that at least every fifth Sabbath will be of this description. If any one makes it a practice to neglect the worship of God whenever it rains or snows, he will lose in five years fifty Sabbaths, or about a whole year of Sabbath-days; and in forty years, eight whole years of public worship.

The practice of staying at home whenever it is stormy on Sunday, it will thus be seen, is one of great concern. Can any Christian afford to lose all these spiritual feast-days? Will he suffer no loss by such a practice? Is it the will of God that he should be deprived of one year's preaching in every five? Has God blotted out from the calendar of the days of worship all those on which there is either rain or a snow-storm? These are indeed serious questions, and they deserve an answer.

Let it be remembered, that in requiring his people to worship him on the Sabbath, God has made no exception in favour of stormy days. The law is just as binding then as at any other time. There is, moreover, the same reason for worshipping God then as on other days. The honour of God is just as much concerned. The soul is in just as much need of spiritual food. There is just as much reason for giving public thanks, making public confession, seeking pardon, and offering united prayer.

It would, doubtless, accommodate the people very much if they could procure a dispensation in favour of Sundays, in which it should be stipulated that every Sunday should be just as pleasant as any Christian could make it. But of this we can entertain no hope. If, then, we cannot accommodate

the weather to ourselves, reason teaches that we should accommodate ourselves to the weather.

Now we maintain that, except in extreme cases, this latter course is practicable. Once or twice in the course of a year such a storm will occur as will confine almost every one to the house, willingly or not. This may occur on the Sabbath. But in all other cases, especially in cities, towns, and villages, such provision may be made against injury from the weather, that all but the sick and the feeble may fulfil their duty of worshipping God in his house. Most persons may earn enough to provide an umbrella, over-shoes, over-coat, or cloak. The best suit may on such occasions be dispensed with, and garments better suited to the state of the weather are to be preferred.

The word of God gives no dispensation to those who stay away from public worship because they cannot wear their finery without injuring it. Let the dress correspond with the bad weather. The weather will not adapt itself to our fashions.

Is not the Christian just as much bound to make provision for these ten stormy Sabbaths, that will certainly occur, as to provide suitable apparel for brighter days? And if he has not, what account can he give to God for these lost Sabbaths?

But why should not the hearer go when it is stormy, as well as the preacher? We have been in the ministry several years, and yet have never in the whole time been kept from the public worship of God on the Sabbath, merely by the weather. We have not known, on an average, more than two Sabbaths in a year when we have deemed it hazardous to obey God in this particular. What would be thought of the preacher that should look out on Sunday morning, and seeing the rain descending, should say, "Well, I believe that I shall not go out to day?" How long would he have the respect of his congregation? But if it is his duty to preach, is it not equally your duty to hear?

We entreat our readers to think on this matter. It argues either a want or laxness of principle to be so ready to dispense with the public worship of God, merely because of a little rain or snow. It gives occasion to the world to say that religion is a mere matter of conscience, when they see Christians willing to incur greater hazard for a day's wages, than to obey God; when Christians will be kept from the house of God by a storm, which would not keep a worldling from the theatre, ball, card-party, or public-house. They may well say that Christians do not love their religion as much as the world love their pleasures. Oh! wipe away the reproach. Be governed by principle, not impulse. If you can make no sacrifices in order to worship God, what is your religion worth?

"THE PEARL OF GREAT PRICE."

(Matt. xii. 46).

THE excelling glories and superlative worth of our inestimable Lord Jesus is the wonder of angels, the glory of Zion, and the confusion of hell; the beauties of creation, all collected into one focus, are but a ray from his fulness—all the treasures in the world are but a mite of his worth, and all are too mean to set forth his incomparable excellencies, or shadow forth his unbounded greatness. In condescension to his Church, he hath clothed himself with many figures, that they may have a glance of his infinite dignity, and appreciate the glory of their connection with him, which is their endless source of felicity.

"The Pearl of great price"—of great value in the infinite dignity of his person—in the infinite excellencies of his Divine Majesty—in all the inconceivable treasures of his self-existing glory—in all the unfathomable resources of self-sufficiency and eternity. Jesus, in his complex person—in his God-man beauties—in the union of his natures, forms the costly pearl of immense value to the Church. As the pearl is formed before it is discovered, so Jesus existed in the bosom of the Father as the Christ of God Pearls proceed from a disease in the animal; and did not the disease of sin occasion the incarnation of the Son of God?—forasmuch as the children were partakers of flesh and blood, he himself likewise took part of the same. Mysterious is the production of pearls, but how mysterious is the generation of the Son of God! We do not doubt the existence of pearls—all the saints acknowledge, "Thou art the Christ, the Son ofthe living God." Pearls are a hard, white, shining body, found in shell-fish. Jesus was holy, harmless, undefiled, and separate from sinners; the white, shining purity of his nature is the glory and admiration of the Church; its impenetrable nature by sin or temptation has been proved to the utmost. Satan could make no impression upon this immaculate Pearl. Pure in all the worth of his deeds—in the costly treasures of his blood—in the infinite lustre of his righteousness—in the perfection of his one offering, is "the Pearl of great price," beyond all estimation, in the esteem of Zion. The twelve gates of heaven are twelve pearls; every several gate is one pearl: denoting he is the gate of heaven, the only entrance from every quarter. And how will every ransomed soul entering heaven by him appreciate his worth and estimate his inexpressible glory? There have been pearls worth 100,000*l.* sterling—but what is the intrinsic value of this "Pearl of great price," that embosoms all the treasures of time and eternity—that has unsearchable (or, as the margin reads, *untraceable*) riches, that is, an *unspeakable gift*—in whom all the fulness of the godhead dwells, all the treasures of wis-

dom and knowledge reside, and all the endless resources of peace and glory are deposited? In this Pearl are all the glories of divinity, all the brilliancy of humanity, all the mingled perfections of his mysterious unsullied person and untarnishable grandeur: and all that is solid, substantial, and glorious shines in him, the immutable Head of his body, as the substitute of the Church—in the enriching, ennobling, and healing virtue of his costly sacrifice, and of more worth than millions of worlds in the immaculate glories of his justifying righteousness.

In fifty years pearls lose their beauty, and in one hundred are scarcely of any value. In this "Pearl of great price" (and in this its peculiar glory shines) is never-fading beauty. Jesus maintains an eternal prime in his dazzling perfection of glory, and ever shines with immortal lustre and brilliancy. "The same yesterday, to-day, and for ever." But this priest, because he continued for ever, hath an *unchangeable* priesthood. And in the perfection of his person, invaluable blood, and ever-enduring righteousness, his Church will sparkle for ever. O ye heirs of the kingdom, wear about your necks this costly Pearl—let him be your everlasting ornament and your glory—let him shine conspicuous in all your profession, and the possession of him be your everlasting joy.

UNCERTAINTY OF LIFE.

"How soon doth man decay."—HERBERT.
"As a flower of the field so he flourisheth."—Ps. liii. 15.
"We all do fade as a leaf, and our iniquities like the wind have taken us away."—Isa. lxiv. 6.

A FLOWER of the field
  Blooms and is gone:
So man doth pass away,
  His course is soon, soon run!
A leaf that just now spread,
  No longer decks the scene—
So man doth change and fade,
  Fast as the brightest green!

Oh! then, how blest to give
  Unto our God our days;
For though our blossoms fade,
  We better hopes can raise!
Happy are they who feel
  'Tis earthly things decline;
That this can *never* be
  The case with things divine!

E. W. BARLOW.

THE HONEST MAN.—By Bishop Hall.

He looks not to what he might do, but what he should do. Justice is his first guide; to which he makes expediency always subservient, although the latter is the second law of his actions. He would rather complain than offend; and hates sin more for the deformity of it than its danger. His simple uprightness works in him that confidence which often wrongs him, and gives advantage to the subtle and designing; when he grieves more at their faithlessness than at his own credulity. He hath but one heart, and that lies open to sight; and were it not discreet, he would not even avoid a witness of his thoughts. His word is his bond, and his yea his oath, which he will not violate through fear, or to avoid loss. The untowardness of events may cause him to blame his want of prudence, but can never cause him to eat his promise: neither saith he, "This I saw not," but rather, "This I said." When he is made his friend's executor, he defrays debts, pays legacies, and scorneth to gain by widows and orphans, or to ransack graves; and therefore he will be true to a dead friend, because he sees him not, and abhors to take advantage of the incapacity of those who cannot call him to account. All his dealings are square and above-board: he suppresses not the fault of what he sells, and restores the overseen gain of an erroneous reckoning which by chance he may have made. He esteems a bribe venomous, though it come gilded over with the colour of gratuity, or the usual compliments of office; without which he is always ready to perform the duties of his station, satisfied with the lawful remuneration it yields him. His cheeks are never stained with the blushes of recantation: neither does his tongue falter to make a good lie with the secret gloss of double or reserved senses: and when his name is traduced, his innocence bears him out with courage; then, lo! he goes on in the plain way of truth, and will either triumph in his innocency, or suffer with it. His conscience overrules his providence; so as in all things, good or ill, he regards the motives of his actions rather than their immediate effect upon his temporal interests. If he sees what he ought to do, he leaves to God the care of what shall follow. He never loads himself with burdens above his strength, and no consideration of apparent advantage can induce him to undertake a business which his friends do not give him the means of fairly carrying on; and once bound, what he can he will do; and he is careful not to will or wish what he cannot do. His ear is the sanctuary of his absent friend's name, of his present friend's secret: neither of them can miscarry in his trust, and he is faithful to vindicate the honour of his friend. If he has committed wrongs in his youth, he remembers to repay them with that interest

which he would not himself accept. He would rather want than borrow, and beg than not pay. He remembers "the wicked borrow, and pay not again." And if, from unforeseen circumstances, he becomes insolvent, he is not satisfied that bankruptcy should discharge him from all obligations to his creditors, nor is he content with fruitless wishes; but uses every effort to pay those debts which are justly due from him. His fair professions are without dissembling; and he loves actions above words. Finally, he hates falsehood, in word or deed, worse than death; he is a faithful defendant of truth; no man's enemy; and it is a question whether he is more another man's friend, or his own. And if there was no heaven, yet he would be virtuous.

Notices of Books.

1. *Catechism for the Use of Young Persons of the Church of England.* London: Toovey.
2. *Questions for Self-Examination, designed primarily for the Use of Young Persons.* London: Toovey.

Two very nice-looking little books, compiled by a very injudicious and ungrammatical grown-up person.

Rachel of Padanaram, Type of the Church. By W. Archer. London: Simpkin, Marshall, and Co.

A BOOK we can recommend; it is philosophical, poetical, and pleasing—original in its style, and adapted to children of a larger growth.

The Hope that is in Us. A Poem. London: Hatchard.

A VERY elegant poem on a momentous subject. It is well worth a place on every table.

Instructive Biography. London: Burns. 1843.

THIS is a very nice and interesting book indeed. It is illustrated with several wood-cuts, which makes it more valuable. Its contents are the "Life of William of Wykeham;" "Histories of Bishops of the Ancient Church;" "Stories from Bede, with a Sketch of his Life;" and the "Life of George Herbert;" all popular characters, and characters which should be well known by every Churchman. The work, which is worthy a place in any library, is well adapted to be of service to every one of its readers.

Correspondence.

To the Editor of the Churchman's Magazine and Village Churchman.

My dear Sir—I am not aware that in any of our formularies there is to be found a prayer for the occasion of laying the foundation of a school. If you think well to print in your *Magazine* a prayer, which, though written for one particular occasion, may be used on any of a similar kind, and thus supply to others that aid we could nowhere find, it is much at your service.

I am, yours very truly,
B. R.

THE PRAYER

Which was read on laying the foundation of a Free School in the town of A—, in the county of W—.

"O most gracious and merciful Lord God, who out of the mouths of babes and sucklings has ordained praise, we, thine unworthy servants, most humbly desire to approach thy Divine Majesty, and to implore thy heavenly blessing. Knowing our weakness and insufficiency, we pray thee to give thy blessing on the work which we have undertaken, and to make us instrumental in bringing the children of the poor to the knowledge and love of Jesus Christ our Saviour. May the school, of which we now lay the foundation, tend to promote thy glory and the welfare of the young, for whose instruction it is designed. May they be so taught to read and understand thy holy word, that they 'may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same.' Deliver them, we beseech thee, good Lord, 'from hardness of heart and contempt of thy word and commandment.'

"May they grow up in dutiful subjection to our Sovereign the Queen; and so live in all godly quietness and honesty, that they may, in this life, adorn the doctrine of God our Saviour in all things, 'and in the world to come, have life everlasting.'

"Grant that there may never be wanting faithful teachers, who shall labour to guide into the way of peace the children committed to their charge.

"'O God, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercy.' Hear our prayers and fulfil our petitions; 'Prosper thou the works of our hands upon us; O prosper thou our handywork;' and grant that the foundation being laid in Christ, the 'Rock of Ages,' this school may be a blessing to many, and bring glory to thy holy name; through Jesus Christ, our only Mediator and Redeemer. Amen."

Miscellanea.

PURE MILK—NOT MILK AND WATER.

We recommend, as *one* means for counteracting the evi Irish agitation, the circulation of the following anecdote, w we have transcribed from the *Liverpool Standard*. The ture it draws is so true to nature, its sentiments so consi with reason, and the argument it contains so conclusive, in our opinion, if it were made to find its way into every cabin, it might produce the most extensive and bene effects. We hope that some of our wealthier readers wi induced to print it in English and Irish, in order that it be circulated through the length and breadth of Ireland:

"The following anecdote was a few days ago related friend in this town, by a respectable gentleman recentl rived from Cork:—A short time since, a Romish priest o county of Kerry received information that a very nau member of his congregation—a milkman—was in the hal frequently reading the Scriptures; and the rev. confessor, knowing that such a practice would place 'the *craft* in dan lost no time in paying a pastoral visit to the poor, igno and misguided delinquent. On arriving at the humble c he found poor Pat employed in his domestic affairs, and addressed him—'Why, my good fellow, I am informed you are in the habit of reading the Bible; is my info tion correct?'—'Sure it is thrue, plase your riverence! a fine book it is.' 'But you know (rejoined the priest) th is very wrong to read the Scriptures. An ignorant man you has no right to do so.' 'Ah! (replied Pat) but you be afther provin' that same, before I can consint to lave it The colloquy then proceeds as follows:—Priest: 'That l soon do.' Pat: 'Sure, if your riverence does that, I'll re more, and give it up to you.' Priest: 'I will, from the itself, convince you that you have no business to rea The priest immediately took up the Bible, and read to from 1 Pet. ii. 2.—'As new-born babes, desire the sincere of the word, that ye may grow thereby.' 'Here you see the priest) you are wrong to read the Scriptures yoursel you are only a babe; and you are enjoined to desire the *cere milk* of the word. One who understands what the *si* milk really is, must give it you, and tend you.' Pat list attentively to the priest's authoritative address, but, in no at a loss to reply to what might have puzzled wiser h said, 'Ah! but be aisy, your riverence, while I tell you little time ago I was took ill; I got a man to milk my c and attend to my business; and what do you think he [redacted]y, astid ov givin' me the rale *milk*, he chated me by pu

wather into it; and if you get my Bible, you may serve me that same. No, no, I will keep my cow, and milk it myself, when I shall get the *sincere* milk, and not as I should from you—mixed with wather.' The priest, finding himself thus defeated, and desirous that the mischief should spread no farther, said in a conciliatory tone—'Well, Pat, I see you are a little wiser than I thought you; but, as you are not quite a babe, you may keep your Bible, but don't lend it or read it to your neighbours.' Pat, eyeing his admonitor very cunningly, but seriously, replied—'Sure enough, your riverence, while I have a cow, and can give a little milk to my poor neighbours who have none, it is my duty to do so, as a Christian; and saving your riverence, *I will.*' The priest, abashed, walked off immediately, doubtless convinced, to a considerable extent, that the circulation of the pure word of God must ultimately overthrow the superstition and soul-enslaving fabric of Popery.

NO PURGATORY FOR CHRISTIANS.

If God be our God, he is ours for ever, not only through all the ages of time, but to eternity; for it is the everlasting blessedness of glorified saints, that God himself will be with them, and will be their God. (Rev. xxi. 3). If he be our God, he will be our faithful, constant *Guide*, to show us our way, and to lead us in it; he will be so even unto death, which will be the end of our way, and will bring us to our rest. He will lead and keep us even to the last. He will be our Guide *above* death. He will so guide us, as to set us above the reach of death, so that it shall not be able to do us any real hurt. He will be our Guide *beyond* death. He will conduct us to happiness on the other side of death, to a life in which there shall be no more death. If we take the Lord for our God, he will conduct and convey us safe *to* death, *through* and *beyond* death; *down* to death, and *up* to glory.—*M. H.*

PROUD ENGLAND.

England is an exceedingly proud nation, and it would be the greatest anomaly in the history of the world if she were not—for never had any nation so much to be proud of. She is proud of her little isles, and the more so because they are so little, and yet so mighty. She is proud of her London, her Liverpool, and her Manchester, and all her great manufacturing towns and districts. She is proud of her princely merchants, of her immense commerce, of her enormous wealth, and even of her national debt—for what other nation on the globe, she exultingly demands, could pay the interest of such a debt, without any perceptible check to her prosperity? She is proud of her navy, of her dock-yards, of her arsenals, of her Greenwich and Chelsea palaces for invalid warriors, of her hospitals, her asylums, her alms-houses, which stud her islands like strings

of sparkling diamonds. She is proud of her vast foreign possessions and dependencies. She is proud of her Gibraltar, of her tributary princes and emancipated islands. She is proud of her poets—of her Shakspeare, her Milton, her Pope, her Dryden, and hundreds of other inspired souls. She is proud of her philanthropists—of her Howard, her Reynolds, her Coram, and her Gresham. She is proud of her mechanics—of her Smeaton, her Watt, her Telford, her Davy. She is proud of her Westminster Abbey and Westminster Hall, of her cathedrals, of her churches. She is proud of her Drakes, and Nelsons, and Marlboroughs, and Wellingtons—of her divines, her statesmen, and orators—of her Coke, her Littleton, her Bacon, her Newton, her Butler, her Locke. She is proud of what she *has been*, proud of what she *is*, proud of the anticipated verdict of posterity in her favour.—*The Mirror.*

CHILLINGWORTH'S PLAIN ARGUMENT FOR EPISCOPACY.

Episcopal government is acknowledged to have been universally received in the Church presently after the apostles' times; between the apostles' times and that presently after, there was not time enough for, nor possibility of, so great an alteration; and therefore there was no such alteration as is pretended; and therefore Episcopacy, being confessed to be so ancient and catholic, must be granted also to be apostolic.

Treasury.

Lord, what a transcendant, what an infinite love is this! What an object was this for thee to love!—a world of sinners! impotent, wretched creatures, that had despited thee—that had no motive for thy favour, but deformity, misery, professed enmity! It had been mercy enough in thee that thou didst not damn the world; but that thou shouldest love it is more than mercy. It was thy great goodness to forbear the acts of just vengeance to the sinful world of man; but to give unto it tokens of thy love is a favour beyond all expression. The least gift from thee had been more than the world could hope for; but that thou shouldest give thine only-begotten Son, the Son of thy love, the Son of thine essence, thy co-equal, co-eternal Son, who was more than ten thousand worlds, to redeem this once forlorn world of sinners, is love above all comprehension of men and angels. What diminution had it been to thee and thine essential glory, O thou great God of heaven, that the souls that sinned should have died and perished everlastingly? Yet so infinite was thy loving mercy, that thou wouldest rather give thine only Son out of thy bosom, than that there should not be a redemption for believers.—*Bishop Hall.*

What is comfort? Not the intoxicating song of the drunkard!—not the foolish talk of the trifler!—not the nonsense of the man who, for amusement, displays his wit, or rather his folly! What is comfort? It is a satisfaction; something sedative; something well grounded; something that will administer consolation on a death-bed; that will bear up a man, and enable him to cry, "O death! where is thy sting? O grave! where is thy victory?"—*Cecil.*

I am aware that it is one of the devices of Satan, after having drawn a soul from God, and entangled him in the net of his own corruptions, to persuade him that the prayer of faith in his circumstances would be presumption; and that it is much more modest and becoming for him to stand aloof both from God and his people. And if by faith were meant, what some would seem to understand by it, a working up ourselves into a persuasion, that, owing to the immutability of God, all is safe and right, whatever be our spirit or conduct, it would be presumptuous enough; but genuine faith in Christ is never out of season. The greater our sin has been, the greater reason there is for us to confess it upon the head of the Gospel Sacrifice, and to plead for mercy in his name. We may not be able to go, considering ourselves as *Christians;* but this affords no reason why we should not go as *sinners.*—*Fuller on Religious Declension.*

Where holiness is wanting, there cannot be true faith. That man, therefore, has great reason to enquire whether he has ever yet with the heart believed in the Son of God, and in the promise of the Father, who, on comparing his present state with what he was before he professed to believe, finds nothing new, as it regards heavenly things, in the desires and affections of his soul; and whose habits of life are exactly the same, with this slight difference, that he can more adroitly conceal or dissemble his real character in the eyes of those by whom it would be condemned. The same self-esteem, the same love of ease, and the praise and flattery of others; the same self-will, ill-humour, discontent, impatience of contradiction...The same unconcern for others; no forbearance, patient endurance, long-suffering, or readiness to forgive...The same want of confidence in God, the same deep-rooted unbelief in the soul, and consequently the same anxious care for the future; the same enquiry, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?"...The same forgetfulness of God—of his presence, of his sovereignty—the same indifference to his mercies, the same carnal indolence, the same want of interest in the advancement of the Gospel—of delight in prayer, in praise, and in the study of the Scriptures, and in anticipation of future glory; and, above all, the same terror and alarm when life appears drawing to a close—the same fear of death—the same

horror and dismay when these words are heard, "Set thy house in order, for this very night thy soul shall be required of thee." Undoubtedly, such a character is still exactly in the same position with every unregenerate child of Adam—he is a sinner yet dead in trespasses and sins, alienated from the life of God. Oh, let such an one beware how he says that he has faith—that he believes the testimony of God—that he is a partaker of Christ's salvation. No! the Holy Spirit is not there. The salvation which that Holy Spirit reveals and seals to a soul is not in unison with the world and its lusts; and when God bestows it on a sinner, he delivers him at the same time from the bondage and love of sin.—*Dr. Malan's Gospel Seeds.*

Church Notices

FOR THE MONTH OF JANUARY.

THE LORD'S DAY, OR SUNDAY.—The first day of the week is called the Lord's Day, because our Lord Jesus Christ rose from the dead on that day. This is the day out of the seven which has always been kept holy by Christians.

Jan. 1. THE CIRCUMCISION OF CHRIST.—"When eight days were accomplished for the circumcising of the child, his name was called JESUS," a name which signifies Saviour: "for he shall save his people from their sins." (Matt. i. 21). Circumcision was a rite first enjoined to Abraham, by which the Jews, his descendants, were received into covenant with God.

Jan. 6. THE EPIPHANY falls on the twelfth day after Christmas. The word *Epiphany* means *manifestation*, or showing of Christ to the Gentiles; which first came to pass when wise men, dwelling in the East, having followed the leading of a star to Bethlehem, found "the young child, with Mary his mother." The manifestation of a Saviour to the Gentiles was, in fact, a manifestation of Him to us. Our land was a habitation of heathens; but our temples are now raised to the true God, and we know Jesus Christ, whom the Father hath sent. Well may we rejoice, and give thanks to God.

Jan. 25. THE CONVERSION OF ST. PAUL.—Saul was a Jew, of the sect of the Pharisees, who took the Roman name, Paul, some time after his conversion to Christianity. He was born at Tarsus, a city of Cilicia, whose inhabitants enjoyed the privileges of Roman citizens; and hence he speaks of himself as a "freeborn" Roman. He was an apostle—"a chosen vessel to bear Christ's name to the Gentiles, and kings, and the children of Israel." *Apostle* means *one sent to preach the Gospel.* St. Paul was beheaded in the year 67, in the reign of the emperor Nero.

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THE CATHEDRAL OF CHRIST CHURCH, OXFORD.

THE Cathedral of Christ Church, Oxford, is part both of an ancient monastic foundation, and of a modern Protestant establishment. Cardinal College, Henry the Eighth's College, and Christ Church—the several names which this church has held—grew out of two dissolved monasteries of black canons; the abbey of Oseney and the priory of St. Frideswide. The date of the dedication to St. Frideswide is uncertain: in some charters of the reign of Henry I. it is styled the "Church of the Holy Trinity, in Oxford;" but we find that in 1081, as Wood states, or 1188, according to others, the relics of the saints were removed from an obscure part of the church to one more suitable to their importance.

Tanner informs us, that about the year 730, Didanus, a petty prince, is said to have opened a nunnery here to the honour of the Virgin Mary and All Saints, which consisted of twelve religious virgins of noble birth, under the government.

of his own daughter Frideswide, who being buried here, and afterwards canonized, this monastery was in a little time dedicated to her, and called by her name. The nuns being dispersed by the Danish wars, the church came into the possession of secular canons, and was burnt to the ground in 1004. It was afterwards rebuilt and endowed by King Ethelred. After the Norman conquest, the seculars were again ejected, and an abbot and monks placed here. The seculars after this got possession once more, and continued here till 1111 or 1121, when Roger, Bishop of Salisbury, placed in this church a convent of regular canons, of the order of St. Augustine, and elected Guimond as the first prior. Before the suppression, the revenues of this religious house were valued at 224*l.* 4s. 8d., according to Speed; but Bishop Tanner says he had seen a valuation in MS. which made it amount to 284*l.* 8s. 9d.: viz., in spiritualities, 69*l.* 17s. 11d.; and in temporalities, 214*l.* 10s. 10d. This priory was suppressed before the dissolution of religious houses, by virtue of a bull from Pope Clement, dated 3 non. April, 1524, allowed of and confirmed May 10, 1525, by King Henry VIII., who, by letters patent, dated July 1, of the same year, granted the site and lands to Cardinal Wolsey, who thereupon began the foundation of a noble college for a dean, subdean, one hundred canons—viz., sixty of the first, and forty of the second order—thirteen chaplains, professors in divinity, law, physic, and all the liberal arts, and for other persons, to the number of one hundred and eighty-six, and dedicated it to the holy and undivided Trinity, the Virgin Mary, St. Frideswide, and All Saints.

This foundation remained in its original state until 1529, when the fall of Wolsey interrupted its prosperity. In 1532 the society was refounded by the king, under the title of "King Henry VIII.'s College in Oxford." The year 1545 witnessed the surrender of its charter by the dean and canons to the king, who changed the college into a cathedral church, translating the episcopal see from Oseney, where it had been established in 1542. Robert King was installed the first bishop, and Richard Cox dean. The arms of this see, an ox passing a ford and having in chief three demi-ladies crowned, seems to be a punning allusion to the name of the city, and to some circumstance in the legend of St. Frideswide, the founder of the priory.

The cathedral consists of a nave, with its aisles; a transept to the north, with a western aisle; a shorter transept to the south, with an aisle to the east; a choir; two other aisles, north of the same; a chapter-house, south of the church, with an intermediate aisle, and three sides of a cloister.

Compared with other cathedrals, this scarcely deserves a name, though there are many features in it which the lover of *architecture* cannot but greatly admire. It embraces every

period and every style, from the Norman to the Perpendicular. The dimensions are the following :—

	FEET.
Length from east to west	152
Transept, north to south	101
Height of nave	41
——— choir	37

The diocese includes the counties of Oxford, Buckingham, and Berkshire.

The present bishop is the Hon. and Right Rev. R. Bagot, D.D., consecrated A.D. 1829.

A TRUE NARRATIVE.

BY GERTRUDE FRANCES.

The following simple narrative, being taken from the private letter of a lady residing with a family of rank in the west of Ireland, is offered in a brief and imperfect form, and will probably present no unusual incident to such as are familiar with that intolerant spirit which, even in the present day, the followers of the Romish Church evince towards all who differ from their creed, and which too generally rises to persecution, when, as in the present instance, any have been converted to behold and believe the "truth as it is in Jesus." But some there are in our favoured land who require "line upon line," and we may add "fact upon fact," ere they can bring their minds to believe that, in this enlightened age, the Church of Rome is still a persecuting Church; and to such this tale of simple truth may be useful, adding, as it does, another link to that chain of evidence which proves the spirit of Popery unchanged and unchangeable.

Michael, the subject of this brief story, was born of Irish parents, who unhappily belonged to different creeds; his father being attached to the Protestant faith, while his mother was a zealous Romanist. An agreement had been formed at the marriage, to bring up their children, if sons, as Protestants, if daughters, as Catholics: and Michael, being their only child, was early instructed by his father in the doctrines of the Protestant Church; but death deprived him of his kind parental guide ere his mind was sufficiently matured to receive any abiding impression; and thus placed solely under his mother's control, she regarded not the solemn agreement formed at her marriage, but carefully trained her son in the faith of his maternal relatives. Nor was difficult to withdraw his youthful mind, eager in the pursuit of pleasure, from the remembrance of those pure precepts taught in childhood, and to substitute for [illegible] which demands

inward holiness, one in which outward penance and humiliation are deemed to win the favour of heaven (if not wholly, at least in part); and, till he had reached his twenty-fifth year, he was as devoted a follower of the Church of Rome as his mother's zeal could desire. At that period circumstances arose (then regarded as fortuitous, but in which he has since confessed the guiding hand of an Almighty providence) which led him to quit his native village, and take up his abode with some Protestant relatives. They were sincere Christians, and, as such, mourned over poor Michael's spiritual blindness; while he despised, and even hated, that religion which led them to reverence the sacred truths of Scripture more than the traditions of men; and often was the holy volume treated with scorn and contempt—at least, when it was appealed to against the errors of Romanism. But all this they bore with Christian pity and forbearance, secretly praying that the Spirit of truth might teach him to see the error of his way, and lead him to his Saviour; while by mild arguments and persuasions they induced him to search the Scriptures, and compare the sacred doctrines there inculcated with those taught by the Church of Rome; and ere long their Christian prayers were answered—light broke in upon his soul—the mists of ignorance and error were dispelled, and he was brought to discern the unscriptural nature of that which he had been so long accustomed to venerate. How great was the change which now took place in all his thoughts and feelings. His friends, once despised, were now doubly endeared by ties of Christian love and communion; the sacred volume was now the treasury from whence he drew an unfailing supply of comfort for every hour of need; while in the Friend of sinners he found one through whose gracious mediation he could procure access to the throne of God as a reconciled Father, and from whom he could receive that perfect absolution which is "without money and without price."

For some years he continued to reside with his Protestant relatives, till his mother desiring to see him again, he believed that duty called him to revisit his native village, although he was not without some anxiety as to the result of their meeting, as his mother was ignorant of his altered feelings, and Michael well knew her attachment to the Romish Church; and though he trusted that a strength mightier than his own would uphold him in the path of righteousness, yet at first he concealed his altered sentiments, till the priest observing his non-attendance at mass and the confessional, and commanding his presence there, he declared the change in his opinions, and that he no longer acknowledged the authority of that Church whose ordinances he had formerly attended. From this moment peace was at an end between himself and his Catholic relations, and of these, unnatural as it appears, his mother

was the most cruel and unrelenting. No means were left untried to bring him back to his former faith, but entreaties, arguments, and threats were used in vain; and having for some time patiently endured all that their malice could inflict, he resolved to quit his home once more; but his mother, discovering his intention, privately informed the priest, who, with some willing followers, laid wait for him in a field through which he was compelled to pass, and with the butt end of a whip laid bare his eye-brow, having first inflicted upon him a severe flagellation; and Michael, though now advanced in years, still retains the scar.

It is about six years since he sought occupation in the town of M——. A porter was then required at the abbey, and the situation being given to him, he continues to reside in it, happily placed beyond the reach of persecution, and evidencing, by blameless integrity of conduct and a Christian deportment, that truly "blessed is he who hath the Lord for his help, and whose trust is in the God of Jacob!"

Simple as this narrative is, it tells a painful tale, since it too closely links the spirit of the Papal Church in the present day with that which stains the records of past ages; and long may the memory of our martyred forefathers teach us to prize those sacred blessings of religious liberty, and a pure Gospel ministration, which may be said to have sprung from their ashes, if it be true that "the blood of the martyrs is the seed of the Church!" But in an age so rife with the spirit of controversy, how needful it is that Christian charity and moderation should be at least commensurate to Christian zeal, if we would preserve the faith once delivered to the saints holy and undefiled. And since the apostle exhorts us to "*try all things, prove all things,*" how careful should we be to test every doctrine by the standard of Christian truth—not rashly condemning what to us seems novel or unscriptural, lest, in a mistaken zeal to crush error, we may injure the cause of vital holiness. But all controversy fearfully engenders strife, and demands learning and talent which soar beyond the path of mediocrity and the duties of a quiet sphere; and it would be well if every *village churchman*, and *churchwoman* too, would reflect on the concluding words of our Church Catechism, where all which constitutes a Christian walk is so briefly, yet forcibly defined, in "a steadfast purpose to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and *live in charity with all men.*" It is only by the active practice of these Christian virtues—obedience, faith, and charity—that we can hope to "do our duty in that station of life unto which it shall please God to call us."

THE DUTIES OF CHURCH MEMBERSHIP.

HAVING on a former occasion considered "the blessings of Church membership," we now proceed to enquire into some of its duties, of which it is highly necessary in the present day, when the desire and love of change is to so great an extent manifesting itself, and attempts are daily being made to remodel or set aside some of the most ancient institutions and usages of our Church, that the true Churchman should be fully persuaded in his mind, and likewise as to how those duties ought to be performed. It is not our intention in this place to touch upon the *motives* which should influence the Christian professor—we will suppose him to be actuated with the pure and single desire to honour God and benefit his fellow-sinners; and our enquiry on the present occasion will be confined almost exclusively to the consideration of duties immediately connected with Church membership.

And, first, the true Churchman will venerate and highly prize the liturgy and ordinances of the Church, and uncompromisingly defend her articles and accredited formularies from the open attacks of her enemies and the insidious designs of false and treacherous friends; he will show all due respect for the bishops, who are appointed to direct and govern in the Church, according to God's holy will and commandment; and he will love "and esteem very highly, for their works' sake," those who are ordained to minister unto him "in holy things," through her ordinances and sacraments, and will be ever ready to co-operate with them in every "work and labour of love." He will support to the utmost of his power those Societies which have been truly described as the Church's handmaids, namely, the National Society for Promoting the Education of the Poor in the Principles of the English Church; the Society for the Promotion of Christian Knowledge; the Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels; the Society for Promoting the Employment of Additional Curates in Populous Places; the Society for the Propagation of the Gospel in Foreign Parts; and the Church Missionary Society. Not that he will limit himself to these exclusively: he will doubtless feel that they demand his continuous and best support; but he will also, as far as God has given him the ability promote the object of such local Societies, and other charities, as may from time to time approve themselves to his conscience and his judgment. The Societies above enumerated stand in the order in which we consider they should be maintained. It is clearly our wisest course, as well as our first duty, to "begin at home." Are we not constantly charged, and in our opinion justly so, with suffering thousands of our fellow-countrymen to remain in the most heathenish state of igno-

nce and vice, while at the same time we annually expend
st sums upon foreign objects? If we really desire to see the
urch prosperous, loved, and honoured, *we must* bring our
me Societies more prominently forward. Let us take them
the order in which we have placed them. First, through the
strumentality of the National Society and the Christian
owledge Society, we provide the poor, and the children of
e poor, with the means of obtaining religious education and
struction; and we feel quite sure it is unnecessary for us to
ter into any argument with our readers respecting the ad-
ntages likely to be derived by the State, from giving such
education to the people. Next, we have the Church Build-
g Society and the Curates' Aid Society. We have men-
ned these four as being *distinctly* Church Societies, and
ly competent, if properly supported, to accomplish, under
e divine blessing, all that is necessary for the promotion of
igion and piety throughout the length and breadth of the
nd. We next come to the two great Missionary Societies,
d we now find the wisdom of first giving an extensive and
lightened support to our home Societies. The Church of
gland is emphatically a Missionary Church—this we be-
ve to be the great end of her high calling, and to the extent
ich she gives herself to this great work, to that extent only
ll she be defended and honoured by her God. But, as in all
l dispensations God is pleased to employ means, the mis-
nary work is to be carried on by human instruments; and
as "how can they (the heathen) believe, except they hear?
nd how can they hear without a preacher? And how can
y preach except they be sent?" And how can the Church
nd them except it is put into the hearts of the people to help
r? Is it not, therefore, obvious, that by using means to
ake the people loyal, obedient, and good Churchmen, we
rther the missionary work? Are not the supporters of our
ssionary Societies, for the most part, real, not nominal,
urchmen? How, then, shall we add to their number, but
striving to teach all our own people sound Church prin-
les? And we believe, that, until this object is kept more
ctically in view, we shall find our Missionary Societies, as
y are at present—to our shame, as the most wealthy and
hly favoured Christian nation, be it spoken—most inade-
ately supported. We would here just remark, that we
nk there ought not to be a plurality of Societies in con-
ion with the Church having the same object, and that
ere such is the case, they ought, if possible, to be incorpo-
ed, or all, save one, be discontinued. We cannot bear too
ly in mind, that "our strength is in union;" and the mul-
lication of Societies for one and the same purpose has too
ch the appearance of rivalship or discord, and is therefore
be deprecated. The next duty which presents itself is the

Churchman's duty to the poor. The poor, we have been taught to believe, have an inalienable right to support and maintenance—which doctrine has been promulgated from the very earliest ages; but in the present day, in this professedly Christian country, we are almost warranted in saying that this doctrine is publicly "repudiated;" that the poor are despised, contemned, and suffered to perish of want and neglect, and their appeals for help and succour ofttimes answered with "Go to—ye are idle, ye are idle;" and therefore the wants of the poor have become, in a peculiar degree, a source of much anxiety to the Churchman; and his sympathy in their behalf is constantly called into action, notwithstanding the Poor Law authorities have deprecated the exercise of *private charity*, as being impolitic and mischievous. But here, as in other things, some system of combined exertion is found to be the most advantageous; and hence the establishment of District Visiting Societies, which, when properly conducted, under the superintendence of the parochial clergy, have produced the most beneficial results. We are aware that in certain quarters the present system of district visiting has been condemned, as trenching upon the duties of the clergy, and that an opinion is maintained that all charity and almsgiving ought to be conveyed through the hands of the *priest;* but we consider such views absurd and impracticable;—the clergy have, or ought to have, enough of more sacred and solemn duties to occupy their time: and we think that district visitors, who know *their proper office*, are very valuable assistants to the parochial clergy: they minister to the temporal wants of the poor; they speak to them words of comfort and kind encouragement, and offer them such seasonable advice, and, if need be, gentle reproof, as prepares their minds and softens their hearts to receive, on the visit of their pastor, at least with reverent attention, that "ghostly counsel" which it is his peculiar province to address to them; and his labour is lightened by finding the work ready to his hand.

We have now briefly to consider the Churchman's duty to those amongst his brethren who differ from him, and whom he believes to be in error. The bitter controversy with which the Church has of late been vexed has so perplexed and agitated the minds of her members, that some of them, having forgotten to exercise that charity which "covers a multitude of sins," have fiercely condemned and reviled each other. The disciples of the Tractators have certainly shown the most virulent spirit; they have stated distinctly, from their pulpits, that no really pious individual is opposed to them, and that all those who do not follow their doctrines and practices are contumacious and schismatic. Verily, they have much to answer for; the scandal they have brought upon the Church—the dissensions they have caused among her members; some

ave they driven into Popery, or Dissent, or open Infidelity; thers they have compelled to wander as aliens from their ac-ustomed place of worship, to seek refuge in some neighbour-ng sanctuary, where their minds will not be disturbed by con-tant changes, in some shape or other; nor their hearts pained nd distressed by witnessing the vain-glorious self-seeking of a ellow-sinner; or have the *priest* and *priesthood* constantly set up or admiration before their eyes, while "the great High Priest f our profession," who was "sacrificed, once for all, for the ins of the whole world," is veiled almost entirely from their ight. The Churchman who is unhappily so situated will hank God that he has such a refuge; and those whom, from is inmost soul, he believes are following "a system which is estructive—equally destructive to the minister and the people —which lulls the people into a fancied security—which elates he minister with a false superiority; the leaders of the people ause them to err; and they that are led by them are de-troyed"*—he will pray God may be brought to see and to orsake their errors, and that the Church, of which he is an nworthy member, may be united in the bonds of love, in one ody, under their Divine Head and Leader, the Lord Jesus hrist. †

Brompton, Dec. 1843. J. F. K.

SEEK UNTO GOD.

In the season of youth, when the spirit is high,
And cheerfulness beams in the bright laughing eye;
When all smiles around you, and happiness seems
No longer a vision, ne'er seen save in dreams;
Oh! waste not your vigour in earth's idle joy—
Let the service of God every moment employ;
Let your voice be in praise and in prayer often heard,
And religion's pure spirit dictate every word.

The yoke does not press which a Christian should wear—
The burden is light which a Christian should bear;
More bright are the pleasures and hopes of his state,
Than those of the noble, the rich, and the great!
"Religion is gloomy!" will wordlings reply;
But, ere you agree, the experiment try;
And you'll find, I am sure, that our pure holy faith
Guides the pious man's life, and supports him in death.

And you who in youth feel adversity's power,
When sorrow's the portion of each bitter hour;

* The Bishop of Chester.

† The excellent author of this paper might have added, in his list of cieties, the Society for Promoting Christianity among the Jews, the ayer Book and Homily Society, the Church Colonial Society, the hurch Pastoral *Aid Society, &c.*—Ed.

When disgust, discontent—nay, despair too, draw near,
And the spirit shrinks back from the future with fear;
When each prospect is gloomy, and new griefs each day
Some dawning of peace, some faint hope steal away:
Oh, seek unto God! He alone can impart
Consolation and joy to the sorrowing heart.

Then the prospects, once dark, will be cheering and bright,
And your pathway illumined with heavenly light;
A sweet hope will your spirit in sadness support,
That the future with bliss, endless bliss, may be fraught.
Oh, seek unto God! let religion employ
Each thought, word, and action, in sorrow and joy;
For peace upon earth as *their* portion is given,
Who strive to obtain a sure dwelling in heaven!

J. J. B.

Biography.

BISHOP KEN.

THERE is, doubtless, much of a mixed description in the circumstances of many men of considerable attainments and of exemplary disposition of heart. Such may be found to be much the case with him, *some* notice of whom we are now going to present. Notwithstanding all the various and particular difficulties before him, a full desire of promoting the good of others was very prominent, as we shall see; and "simple and touching devoutness" may well serve to endear and recommend the memory of Bishop Ken.

A "large alloy" has been observed in his sacred poems; but it has been accounted for, in a great measure, by the circumstances under which the publication of them took place. If that which is deemed "rich and beautiful in sentiment and expression" has been remarked as evident in the aforesaid compositions, his is considerable; and it is no small encomium, that the pervading spirit of piety "is frequently expressed in singularly harmonious and energetic verse."

Were we to proceed to comment upon many points relative to the life and history of Bishop Ken, we should have much indeed to consider and to say. Our chief object at present is to view his general character and disposition. First, we will see as to who the person in question was; and, secondly, as to some of the qualities for which he was renowned.

The following is the account that we have of him:—

"Thomas, youngest son of Thomas Ken, of Furnival's Inn, by Martha, his wife, was born at Berkhampstead, in Hertfordshire, in July, 1637. His father's family was of great antiquity, and had possessed a very plentiful fortune for many generations, *having* been known by the name of the Kens of Ken-place,

an estate now in the possession of the Right Hon. Earl Poulett, who descends from an heiress of the Kens."

We are further informed, that "Bishop Ken was educated at Winchester, took his Master's degree at Oxford in 1664, and that of Doctor in 1679. In 1666 he became a fellow of Winchester College."

We find, moreover, that "this amiable and excellent man was patronized by Morley, then Bishop of Winchester, who appointed him his domestic chaplain, presented him to the living of Woodhay, in Hampshire, and, in 1669, gave him a prebendal stall in Winchester cathedral. In 1675, the jubilee year, he visited Italy, and witnessed with Protestant feelings the gorgeous ceremonial of Rome. He accompanied Lord Dartmouth to Tangiers in 1683, and on his return was made chaplain to Charles II."

From the person, &c., of Bishop Ken, we come to regard some of his qualities and dispositions. He was considered remarkable for "mixing his spiritual with his corporal alms;" and from the result of his occasional examinations and enquiries in this way, it would appear that he resolved to pay attention to the instruction of the rising generation. There was, in the tenor of the life of him of whom we write, much of that *habitual religion* which is so necessary and so desirable; and thus, when the time of repose arrived, it was not with him as with many—now is the time for thoughtlessness and carelessness; no, it is said of him, that "he then seemed to go to rest with no other purpose than the refreshing and enabling him with more vigour and cheerfulness to sing his morning hymn, as he used to do to his lute before he put on his clothes." Amiable and excellent! Well may he excite our esteem whenever and wherever he exhibits his good feelings and inclinations "to *think* upon God." Not that we would say that all must depend upon *mere* sensation or contemplation; but where these *coexist* with "*true* and *lively* faith," they are delightful for us to see and value.

"The circumstances of his closing life were in perfect harmony with the character of the man," we are told; and we must remember, that although we do not here advert particularly to them, he had his *particular* trials and afflictions, moreover, "by malady in a complicated and aggravated form." But with some such spirit as that of the pious Bishop Hall, he *could* and *would* make up his mind for what he called the "final friend." And it is a point not a little instructive in its association, that for many years he is said to have "travelled with his shroud in his portmanteau, as what he often said *might be as soon wanted as any other of his habiliments.*" He became attacked by palsy, and yielded up the ghost ere he could reach Bath, March 19, 1711.

The following, *from the will* of Bishop Ken, has been ob-

served: "As for my religion, I die in the holy catholic and apostolic faith, professed by the whole Church before the disunion of each Church; more particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."

In the poetical works of the notable bishop before us, "admirable simplicity, intense feeling, and vigorous expression" have been observed; "language that impresses the mind, and finds its way at once to the heart." And this is the more worthy of consideration, if we regard his subjects of the most momentous kind.

We purposed to introduce a few extracts from Bishop Ken. The two well-known hymns are much admired, though not perhaps universally known to be by him. Instead of the four stanzas in the Morning Hymn being the whole, they are only four of fourteen, of which the two following are remarkable, as tending to produce *Christian thoughtfulness, watchfulness, &c.*

"In conversation be sincere,
Keep conscience as the noon-tide clear;
Think how all-seeing God thy ways
And all thy secret thoughts surveys."

How does this serve to remind us of Psalm cxxxix., new version, at the commencement! Another stanza is—

"By influence of the light divine,
Let thy own light to others shine;
Reflect all heaven's propitious rays,
In ardent love and cheerful praise!"

There are twelve stanzas in the Evening Hymn, in the course of which there is much to admire. In some lines headed "The Christian Pastor," we find at the beginning:—

"Give me the priest these graces shall possess—
Of an ambassador the just address:
A father's tenderness, a shepherd's care,
A leader's courage which the cross can bear;
A ruler's awe, a watchman's wakeful eye,
A pilot's skill the helm in storms to ply;
A fisher's patience, and a labourer's toil,
A guide's dexterity to disembroil;
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love."

In another place he speaks of "the saints in the intermediate state," and notes of their condition:—

"In outward courts, at present, they reside,
And at a distance from the throne abide;
These longing for reunion to their dust,
For the full congregation of the just."

Other portions might be brought forth to show more fully the *style* and *temperament* of the bishop, and the *manner* in which he evinced his *effective* and *affective* powers, yet enough already has been viewed to this intent. I have not met with any of his prose writings, but they are said to be "distinguished by the right feeling and anxiety for doing good, which never deserted this excellent man." Hence they may well be considered, even if of a similar description of energy to his poetical works, as useful and instructive—useful, as putting forth valuable matter for *study* and *contemplation;* instructive, both as informing the mind and heart, though parts might require caution and consideration. The eloquence of some of his sermons has been observed, which would add a fresh distinctive quality to his many excellences.

It has been our wish, from the commencement of this article, to have regard to prominent, attractive, and praiseworthy points, in order to edification and desire unto God, and all those blissful tendencies that are ever the objects of pious anxiety and eagerness to the Christian.

Reader, may it please the Almighty and the Most Merciful, that *some* good effect, be it what it may, may be produced upon yourself, or others by you, or upon both of you, from the perusal of the foregoing notice. God grant that you may *thrive in grace;* and *love, worship,* and *magnify* the Lord your God! How MANY in your lifetime, yea, how many during the past year, have passed away! How many have gone to be no more seen here! Oh! had you but caught the mantle, as it were, of some departing saint, happy might this have been! *Do not,* EVEN NOW, *despise* the day of small things. The brighter any one shines to you in this world, the greater is your *responsibility!* and this in the sight of God—of Jehovah! O may there be the seasonable result yet in store, that your light may shine *fully* and *freely* before men, so that they may see your good works, and glorify, in their essence and efficacy, your Father which is in heaven, who *ever knows* your progress or neglect! STRIVE to evince the *power* of your faith in Jesus; thus will the *final* friend be to you a *welcome* friend, releasing you from the trammels of corruption, and filling you with the expansive hope of glory!

E. W. B.

THE OFFERTORY AND THE POOR LAW.*

THERE have been some disputes in the Church concerning the offerings to be made—whether there should be a collection every Sunday, or whether it should be made only on those Sundays on which the communion is given; but it is clear, from the directions in the rubric preceding the prayer for

* *Extracted from the Church and State Gazette* of January 12, 1844.

"the whole state of Christ's Church militant," that a collection should be attempted at least on every Sunday; but it was also foreseen that the offerings might fail, because the prayer is constructed with reference to an omission in the case of there being none given. The custom has been dropped from time immemorial. It is probable that the clause has been in the rubric from the time of Elizabeth, but that the legal provision for the poor made in the forty-third year of her reign rendered the weekly collection less necessary. Before that period there were many intermediate states of provision for the poor. Even during the existence of the monasteries, collections were made for the poor in the churches. Gradually the law interposed to make them compulsory. By the twenty-second of Henry VIII., in cities, boroughs, and corporations, the mayor or head officer, and in other parishes, the vicar or curate and the churchwardens, were to have a register of the inhabitants and householders, and of the needy persons not able to support themselves, and with this they were, in the church, quietly, after divine service, to call together the inhabitants and householders, and to elect and nominate out of them, yearly, two or more to be collectors of alms. These collectors of alms, on the Sunday following, while the people were at church and had heard God's holy word, were gently to ask and demand of every man and woman what they would be content to give weekly towards the relief of the poor; which was to be written in the register. After this, the collectors were to gather and distribute such alms weekly to the poor, for their support, *or to put them to labour, as it seemed best.* These collectors were to account to the principal persons before mentioned every quarter, at which any of the parishioners might be present; and when they were out of office they were to deliver over all surpluses to the *common chest of the church.* If they refused to account, the ordinary might proceed against them with spiritual censures. If any refused to contribute, the parson, vicar, or curate, and churchwardens, were gently to exhort him towards the relief of the poor. If he would not be persuaded, then, upon certificate of the parson, vicar, or curate, the bishop might send for him, and try to persuade him, and so, according to his discretion, take order for the reformation thereof. This law continued until it was superseded by the statutes of Elizabeth. But these laws prove the perpetual care that the parochial priests and the churchwardens, and also the bishops, have had from time immemorial over the concerns of the poor, both from custom as well as law—from temporal as well as spiritual right. These intermediate states, quoted from the statute-book, are sufficient to account for the non-usage of the rubric before the prayer for "Christ's Church militant here *on earth.*" The attempt to prevent the care of the poor from *passing entirely* from the superintendence of the Church, and

the pastoral care of the parochial clergy, is most Christian and praiseworthy, and highly deserving the thanks of all those who have a proper sense of Christian charity, and an enlightened perception of those principles of government upon which the peace and security, no less than the comfort and happiness, of England depend; for if, for want of Christian liberality, and through ill-judged economy, you drive the poor to desperation—which the present Poor Law is very well calculated to do—in the end neither life nor property will be protected by law.

But it is matter of very great doubt, whether an attempt to revive the ancient Sunday collections may be the most judicious and effective mode of benefitting the poor. The writer of this, doing full justice to the benevolent and just feelings of those who have made, or may mean to continue, the attempt, doubts whether the best and most effective mode of advancing both the interests of the poor and of the Church would not be to endeavour to regain those powers which the parish priests and the churchwardens, as estates of the realm, have a right to demand as hereditary guardians of the parochial poor. Our own national history—the history of the world, especially of the spiritual world, has sufficiently demonstrated that pure religious feeling and Christian charity are not sufficiently regular, and uniform, and powerful, to supply the constant and immediate necessities of the destitute and sick—that no systematic relief can be instituted by a populous nation, but through a movement begun in Christian charity, but strengthened and perfected by the strong arm of the law. And, in fact, the very forms of our laws respecting the poor prove this: they are all begun in the Church, for the most part; executed by Church authorities; but upheld and strengthened by the law of the land. Without these combined forces, the system will never do its great office; without the religious motive, it will never be rightly animated; without the law, it can never be regular and firm. This perception may be observed in the history of the world. First-fruits and tenths are as old as the creation, and parts of both these divine appropriations were given to the poor. They were, in the early ages of the world, instituted as gifts to God, the poor being considered—as they are even now, according to our law—God's receivers. Under the Mosaic code, by divine authority, they became law, being appropriated for the services of the priests, the Levites, and the temple service, which service included the most important of the offices of government; and, amongst other duties, a provision for the poor was an inseparable charge—a charge imposed upon the State by the immediate command of Jehovah; and the execution of this important duty was, by his special appointment, fixed on the priesthood and the primogeniture, or those ordained as their

temporary substitutes. The course of our own national history has followed in this direction. First-fruits (now abridged to our churches), rates, and the tithes and oblations, were supported for some centuries by public opinion; they were paid full two ages before the grant of Ethelwolf, in Winchester cathedral. Part of them then went to the maintenance of the poor. But neither with us nor under the Jewish covenant were they ever deemed sufficient of themselves; and as in the latter, offerings to an incredible amount were poured into the temple treasury, so with us. The donations of our Anglo-Saxon and Norman kings, thanes, and nobles, in Frank Almagne and Divinum Servitium, would have afforded an ample supply for all the wants of the soul and body, if they had been properly applied, or honestly retained for their original purposes.

With this uniform experience of history before us, it surely would be the wiser mode to endeavour to regain the ancient polity of the Church, and bring back the constitutional powers of the clergy, and replace them and the churchwardens again at the head of the vestry, and in a situation in the unions, consistent with their sacerdotal dignity, and those privileges and customs, upon the concession of which our sovereigns were permitted to become the heads of the Church and to exercise authority over a body of men deriving their orders from Christ; of which, superintendence over the poor, the sick, and the destitute formed an essential part, and the duties of which superintendence they are equally bound to discharge with those of the sacraments or of prayer. For the order of deacons was instituted for the purposes of charity, and to relieve the apostles from the superintendence of the distribution of food. But if the Church of England aspires to the honour of remaining an Apostolic Church, it will be necessary to retain all the objects for which the several degrees of bishop, priest, and deacon were instituted, as distinctly and perfectly as the degrees themselves. Of these, one of the most ancient, as well as the most important, is the care of the poor and the right of being consulted in the distribution of alms. The laity, whoever they may be, have no right to divest them of this superintendence, and the priesthood have not the power of surrendering it—it is a duty inherent in their order. The distribution of the revenues of Frank Almagne and Divinum Servitium were, for the most part, in the hands of the clergy; and the Poor Law of Elizabeth was meant as a compensation for those funds, and the parochial clergy presiding in the vestries had a proper influence and rule over them. We ask, upon what principle has this privilege been taken from them? We should be glad to hear of any one bold enough to account for that law upon any other ground than that of sheer arbitrary power, and an utter disregard of all constitutional right.

The priesthood and the poor have God for their avenger, and when their rights are disregarded to the extent which has lately taken place, the working together of events will produce such a combination, that future ages may look on them hereafter and grow wise, and never dare repeat them; and a lesson will be read to those who have, with a presumptuous and sacrilegious hand and heart, removed our ancient constitutions in Church and State. The only safe path lies in retracing their steps, or in adopting institutions suited to our present circumstances, that may retain the old Christian spirit in cases where the temper, and, in some cases, the improved civilization, of the age have rendered the old customs and forms obsolete.

The Bishop of Exeter has justly said of the New Poor Law, that no Christian ought to have made it, and no Christian dare obey it; and to this it may be added, that no bishop or parochial priest can do his duty towards God until the clergy be restored to their original power of superintending the concerns of the poor in their parish, or an equivalent given to them in the unions. Every parish priest ought to be an *ex-officio* guardian of the poor; and every parish priest that does not exert himself to regain that power which the old laws gave him, surrenders not only the rights of his office, but also the best interests of the poor. The mere distinction of a name is of importance. As long as the law considered the poor under the care of their parish pastors and their churchwardens, and whilst they met in the church, they were at least under the providence of Christian officers, who could not altogether forget Christian charity; and it was some guarantee, being a church meeting, that the charity recommended in a church could not wholly desert it; and a comparison of the treatment which the whole body of the poor have received under the two laws establishes the truth of the assertion. Since the expulsion of the parochial priests and the churchwardens from the vestries, the poor of England have become victims upon whom the advocates of political economy have thought proper to try their unfeeling experiments; and all England, with one universal cry, could attest the difference of the dominion of the Churchwardens and the Poor Law Commissioners. We are not blind to the abuses of the old system —we would prevent their return: but we are now comparing the difference of the spirit that presided over the two systems.

The clergy are still styled, in all our law books and public documents, an estate of the realm and an estate of Parliament. We will leave those distinguished statesmen who made the new Poor Law, and thought proper to withdraw the offices of parish priest and churchwarden from the Act of Parliament, to assign any just, sufficient, or honest reason for that omis-

sion. We say honest, for the omission was a robbery to the poor. But they must lie under the accusation of its being one part of a general political movement for the separation of Church and State. This part of their attempt has produced the consequences which will ever attend an attempt to separate two bodies, of which the younger, the State, has grown out of the older and higher institution.

The whole system of the poor is in a state of derangement, and it never will regain its original position until the principle which has directed our legislators from the remotest antiquity be again restored to our law, and the conjoint powers of the Church and State be brought to work together, in order to frame a system for the poor. This was the principle upon which the Act of the 43rd of Elizabeth was made. It was derived from customs and laws as old as can be traced. That law has no right, in the sight of God, to be called a law, which has deprived the clergy, without their consent, of the care of the poor; and if they had consented, still they have no power to resign that part of their duty: and never will England possess an efficient liberal Poor Law until the parish priests and the churchwardens rejoin the country gentlemen and the farmers in the country, and the independent residents and the tradesmen with capital in the towns. The working together of these three classes in the villages and towns may produce a system which, in time, may prove satisfactory to all parties. The first step towards this movement would be a complete remodelling of the constitutions of all the unions in the kingdom, in which the parochial clergy should form a spiritual board, for spiritual purposes; they should have a complete power of inspection and reporting what passed in the houses, but no control over the guardians or the temporal or money concerns of the house; and the unions should be made, not prisons only, and houses of correction, but they should become what the rich abbeys were intended to be by their humane and pious founders.

Charl. Vic. S.

THE CHURCH OF OUR FATHERS.

HALF screened by its trees, in the Sabbath's calm smile,
The church of our fathers—how meekly it stands!
O villagers, gaze on the old hallowed pile—
It was dear to their hearts, it was raised by their hands!
Who loves not the place where they worshipp'd their God?
Who loves not the ground where their ashes repose?
Dear even the daisy that blooms on the sod,
For dear is the dust out of which it arose.

Then say, shall the church that our forefathers built,
Which the tempests of ages have batter'd in vain—
Abandon'd by us from supineness or guilt—
O say, shall it fall by the rash and profane?
No! Perish the impious hand that would take
One shred from its altar, one stone from its towers;
The life-blood of martyrs hath flow'd for its sake,
And its fall—if it fall—shall be redden'd with ours.

R. S.

THE CLAIMS OF THE CHURCH OF ROME

TO BE CALLED THE CATHOLIC CHURCH, THE OLD CHURCH, OR THE TRUE CHURCH.*

BY THE REV. JAMES CARTER, CURATE OF BREWOOD, STAFFORDSHIRE.

"Thou art weighed in the balances and found wanting."—*Dan.* v. 27.

WRITERS of the Church of Rome are generally in the habit either of expressly stating, or else taking for granted, that theirs is the *Catholic* Church, the *old* Church, or the *true* Church. They do not bring forward the distinguishing doctrines of their Church, and, by proving that these are scriptural, prove also that they are old and true; but assume or assert for her that she *is* the true, the old, aye, and the Catholic Church; and then, in support of her, quote the promises that are made to Christ's mystical body. Now, as this mode of proceeding is well calculated to deceive the ignorant and unlearned, let us meet the Church of Rome on this very ground. Let us see what claims she has to be called either the Catholic Church, the old Church, or the true Church.

I. First, then, is the Church of Rome the *Catholic* Church?

To answer this question, let us, first of all, consider what the word *Catholic* means. Now it means—all, the whole, universal; and the expression *the Catholic Church* means the whole Church, the universal Church, all the people of Christ in all the world. In the Prayer Book of the Church of England the Catholic Church is spoken of as "the holy Church throughout the whole world—the holy Church universal—the universal Church;" and in her canons, as "the whole congregation of Christian people throughout the whole world."

Observe, then, that the word *Catholic* expresses neither what is good, nor what is bad; and that the *Catholic Church* means neither a sound Church, nor a corrupt Church, but simply the *whole* Church.

Now the Church of Rome claims to be this *whole* Church—

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* This paper may be had, as a Tract, of Simpkin, Marshall, and Co., London; W. Parke, Wolverhampton; and all other booksellers.

claims to have within her communion every Christian under heaven; and declares that those who do not belong to her do not belong to the Church of Christ, are not Christians, and cannot be saved. Can anything more presumptuous than this be conceived? The Church of Rome the whole Church, and no salvation to be obtained by them who do not belong to her! Then, see what conclusions must inevitably follow. Then, all those whom we have seen calmly descending into the "valley of the shadow of death," resting an assured hope of acceptance on the merits of their Saviour, have perished in their sins. Then, our fathers, and our fathers' fathers, how eminent soever they may have been for the holiness of their lives, have also perished. Then, our "noble army of martyrs;" our Cranmer, Ridley, and Latimer, and that host of faithful men who, rather than be guilty of an act of idolatrous worship, gave their bodies to be burned—then they, one and all, have perished. Then, indeed, the apostles of our Lord are leading us to destruction; for in all their writings there is not a word of the Church of Rome being, or ever to be, the whole Church, and no salvation to be obtained out of her pale. Yea, then—let us speak this with reverence—the word of God is not true; for that promises salvation to ALL who seek it through Christ. Oh, hear its blessed words: "Believe in the Lord Jesus Christ, and thou shalt be saved (Acts xvi. 31).....Repent, and be converted, that your sins may be blotted out (Acts iii. 19).....Mark the perfect man, and behold the upright; for the end of that man is peace." (Psalm xxxvii. 37).

Will you then believe that those amongst ourselves, who are adorning their Christian profession by all "godliness of living," are walking in the way that leads only to destruction? Will you believe that those of our fathers who shone as lights in the world, and studied, both in life and in death, to promote the glory of God and the salvation of men—will you believe that they are eternally lost? Will you believe that those who, taught by God's word, gave up their lives for the defence of what, so taught, they were assured was his truth—will you believe that they have perished without hope? Or will you believe that, if the Church of Rome were the whole Church, and no salvation were to be obtained out of her, the inspired apostles would not have told us so, and enjoined us, as we valued our salvation, to conform to her? Or, lastly, will you, can you believe that, when God has again and again promised you salvation if you "repent and are converted," and "turn to him through Christ, by faith which is in him" —will you, I repeat it, can you believe that he does not intend that you should have it, but is mocking and deceiving you? O what are we saying? What are we supposing? How terrible even the thought of believing anything of the sort!

But these things you must believe, they would be the truth,

if the Church of Rome is what she pretends to be—the body of Christ, the *Catholic* Church. And if they are not to be believed—if they are not the truth, but contrary to the truth—then are her claims utterly without foundation; then all her pretensions to be called the *Catholic* Church fall at once to the ground.

II. But if she is not the Catholic Church, is she not the *old* Church?

Most assuredly she is not. She has no more claim to this title than she has to the other. Nay, it is actually true that, in regard to the doctrines which she teaches at present, she is not three hundred years old. The doctrines which are now peculiar to, and distinguish the Church of Rome, were, most of them, only recognized and laid down authoritatively by the Council of Trent, which was an assembly chiefly of Romish bishops, called together by the Pope. And how long do you suppose that this is ago? Why, not three hundred years. The doctrines, then, of the Church of Rome are not, as a whole, three hundred years old. The chief of them are contained in Pope Pius's Creed. For, when the Council of Trent broke up, which it did in 1563, after sitting for eighteen years at various intervals of time, the then Pope, Pius IV., framed a creed, which is called by his name, and is everywhere received as an exposition, by authority, of the doctrines of the Church of Rome. But this creed was only published in the year 1564. In the month of December, in this year, it will be *two hundred and eighty years old.* Such and so great are its claims to antiquity? And it is not enough to say that the same doctrines were taught before; for, even granting that they were, they were but the doctrines of individuals, and not of the Church herself. They might be taught, or they might not be taught, but they were not taught of necessity. Up to the time of the Council of Trent there were only three creeds (in substance but one) enforced "to be believed for necessity of salvation:" the Apostles' Creed, the Nicene Creed, and the Creed of St. Athanasius. At the opening of the Council (*Sess.* 3) the Nicene Creed was read as the symbol of faith—proof that at that time it was the creed of the Church;* and it was only after the Council had broken up that a *new* creed was framed, in conformity with its decrees, by Pope Pius IV., without receiving which, it was then, *for the first time,* declared "NO ONE CAN BE SAVED."

* This might be stated much more strongly. It is not merely matter of undoubted inference, but absolutely an acknowledged fact, that the Nicene Creed was, at that time, the creed of the Church. For it is actually spoken of in the decree of the Council (*Sess.* 3), respecting the symbol of faith, as "symbolum fidei quo *sancta Romana ecclesia* utitur." It is also worthy of notice, that the Council in this decree speaks of the Church of Rome, not as the *Catholic* Church, but as the holy *Roman* Church.

The case, then, is plain. Before the Council of Trent this or that doctrine might be taught, which its decrees only confirmed, and did not first establish; but, regarding them as a whole, and also as enforced by the authority of the Church, the doctrines of the Church of Rome, as they are taught by her now, are not a day older than the Council itself; and, as summed up in one form, are of no higher date than Pope Pius's Creed.

But go further back than the Council of Trent: go to the first ages of Christianity—to the times of the apostles; and you will see, with a glance, that these doctrines were not then either taught, or even known. Read the Acts of the Apostles, and the Epistles of the Apostles: these writings contain the *old* doctrines that were taught by the Apostles; and where in any of them, where in all the Bible, will you find the peculiar doctrines which distinguish the Church of Rome? Where do you find it declared that the Scriptures are insufficient as a rule of faith and practice? Where do you read of "seven sacraments of the new law?" *(Pope Pius's Creed.)* Where is it said that "in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead?" And that "in the most holy sacrament of the eucharist" (the Lord's Supper) "there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ?" *(Ibid.)* Where are you told of "a purgatory?" or that saints are to be prayed to, and "their relics held in veneration?" *(Ibid.)* Where "that honour and veneration are to be given to the images of Christ, of the mother of God," (the mother of God! what blasphemy is this!—how can a woman be the mother of God?) "and of other saints?" *(Ibid.)* Where read you of "indulgences?" or of the claims of the Bishop of Rome to be the "successor to St. Peter, prince of the apostles, and vicar of Jesus Christ?" *(Ibid.)* And, to go beyond this most unscriptural creed, where is there authority in God's word for having public prayer, or for administering the sacraments, in a tongue not understood of the people? Where for compulsory confession of sins to a priest? Where—but let us pause—the catalogue is long enough; alas, too long already. Do we ask where these, or any of these doctrines are to be found in God's word? They are not in it at all. You will look for them in vain. *They were not taught, they were not known, when the Bible was written, and, therefore, they are not found in it.* And yet the members of the Church of Rome tell us that theirs is the old religion. No: let it be distinctly rejoined, ours is the old religion; theirs is the new. Ours is as old as the Bible; theirs is not in the Bible, but has been invented since the Bible was written. "Popery (says a distinguished *living* writer)—Popery is a novelty. Hear and repeat the

ound; teach your children to say it; teach your servants to ay it; say it one to another; in every house, in every street.), say it loudly, plainly, perseveringly. Popery is a novelty, a anti-christian novelty. Protestantism is an anti-popish ame for ancient Christianity, which is eternal truth."

III. And now let us ask the other question—Is the Church f Rome the *true* Church?

And who that knows his Bible cannot answer this? That s the true Church, or, we should rather say, a true branch of it, hich teaches the truth. And what is truth but God's word? 'Thy word is truth" (John xvii. 17)—truth unmixed with rror. And what is the testimony of that word? Why, that alvation is offered to all that seek it through Christ, and by aith which is in him. Salvation through Christ by faith is onstantly preached both in the Old Testament and in the New. Patriarchs and prophets, types and ordinances, our Lord and his apostles, all proclaim the same glorious truth. What saith the Saviour? Hear his own words: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16). "I am the door; by me, if any man enter in, he shall be saved." (John x. 9). "I am the way, the truth, and the life; no man cometh to the Father but by me." (John xiv. 6). And what says his apostles? Hear first St. Peter: "There is none other name under heaven given among men whereby we must be saved." (Acts iv. 12). Hear also St. Paul: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31). "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11). Now these statements are truth—pure, unadulterated truth. And if we were to go over the Bible from one end of it to the other, we should find every part of it to speak the same language. "Repentance toward God," "faith toward our Lord Jesus Christ," and holiness of life—these are the things which, as it most undoubtedly assures us, "accompany salvation." But what then must we say of the doctrines of the Church of Rome? She teaches that salvation is to be obtained only through her;*—through confession of sins to her priests and receiving their absolution; through the intercession of saints; through the sacrifice of masses; through our own works and observances; through anointings with oil;

* The last paragraph of the Creed of Pope Pius IV. is—"This true Catholic faith, *out of which no man can be saved*, which at present I freely profess and truly hold, I will most constantly retain and confess entire and inviolable (by the help of God) to my last breath; and will take care, as much as in me lies, that it be held, taught, and preached by my subjects, or those who are subjected to me or under my care, by any authority, in discharge of my duty."

and through the fires of purgatory. O these are miserable refuges—baseless foundations, which deceive the sinner in his greatest time of need. These things cannot save him; he cannot thus be forgiven, or be renewed unto repentance. O that there should be a Church in existence which thus perverts the truth of God, leads sinners away from the only solid foundation, and teaches them to trust in things which cannot profit!

And is this Church the *true* Church? What! the Church which, we may well say, has "changed the truth of God into a lie?" This Church the true Church! "I speak as to wise men; judge ye what I say." (1 Cor. x. 15).

And now, professing followers of the Lord Jesus Christ, suffer a word of exhortation. If any member of the Church of Rome venture to tell you that his Church is the *Catholic Church*, the *old Church*, or the *true Church*, your answer, I hope, is ready. Tell him that you believe, and will believe, God rather than man. Tell him that you cannot be persuaded that the good and holy men in every age, who have refused to acknowledge the claims of the Pope, have died in their sins; and, therefore, that you, on no account, can allow that the Church of Rome is the *Catholic* Church of Christ. And if he ask, as he probably will, the oft-repeated question—"Where was your religion before Luther?"—say boldly, as you may say it truthfully, "In the Scriptures of truth; in the word of the living God, and among those who adopted the Bible as their rule." And, in return, you may ask him where his religion is now? and you may answer the question for him, for he can give no other answer with truth, "It is in the creed of a Pope, and in the councils of men; but it is *not* in the Bible." No: the religion of Rome is not the *old* religion of patriarchs and prophets; it is not the religion of Christ and his apostles; but a religion invented since by interested men, to promote, not God's glory, but their own.

And as to such a religion being the *true* one, how can it be true when it teaches what is false? O remember—you cannot be told this too often—the word of God is true, and whatever contradicts it, must, of necessity, be false.

The word of God is true! Let me ask you the question—Are you true to it? When you read, that "Except ye repent ye shall all likewise perish" (Luke xiii. 3); "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3); "There is no other name under heaven given among men whereby we must be saved" (Acts iv. 12), but the name of Jesus Christ, do you repent and turn to God by faith in Jesus Christ? And do you give evidence of this by showing forth his "praise, not only with your lips, but in your lives?" Are you now living to God's glory by faith in his beloved Son? Then happy, *happy* are you. You have an evidence within yourselves

he truth of your religion. Then error shall have little, ather no, power to lead you astray. Then, if any seek to w you from Christ, you may repel the attempt by that t convincing of arguments, "I know whom I have believed, am persuaded that he is able to keep that which I have mitted to him against that day." (2 Tim. i. 12).
) may God give you grace to enable you to say this with h! Then, indeed, will you be safe, come the temptation n within or from without. It is the double-minded man t is in danger. It is the man whose religion is only a form t is drawn aside from the profession of what is true. To "form of godliness" add its power, and you shall be "kept he power of God through faith unto salvation." (1 Pet. i. 5).

Relative Duties.

NO. II.—THE TWO STEPMOTHERS.

"Honour thy father and thy mother."—*Exod.* xx. 12.

VING taken my seat in one of the carriages at the terminus the H—— railroad, and on looking on the busy scene und me, I observed a young man and a young woman kiss- a respectable and happy-looking lady, saying, "Good bye, r mother; be not anxious about us: we shall write to you father as soon as we go to L——. You both will write s; the time will not be long before we shall return home home, sweet home! there is no place like home.' Jane . Mary will be very kind to you. God bless you, dear mo- r; good bye!" The good lady was much affected, say- , "Thank you, dears; God preserve you. Farewell!" So y took their seats by me. Casting my eyes again on the rd, I saw another young man and young woman giving e rough orders to a middle-aged woman, bidding her to ind what they had said to her, for they might be a month y; but we will write to father." Tears rolled down her eks, as they also took their seats with us. In a few mi- es we were proceeding on our journey.
fter exchanging some commonplace observations with my r young fellow-travellers, with a view to bring out some itable conversation, one of the young men addressed the r by saying, "Thomas, have I the pleasure of travelling h *you*? How you have grown since you and I left —— school six years ago! I declare I did not know you. w do you do?" The other replied, "I am very glad to t you again. You are grown, too, and you look very well. ; I must have mistaken, or my memory must have failed —I heard your *mother* was dead; I see that she is alive, you

have just parted with her: you are very happy, for you are not like my sister (whom I beg to introduce to you) and myself, troubled with a *stepmother*, whom you saw parting with us." John, the other young man, said, "You heard the truth, that my mother that *bare* us is dead; but the good mother that has supplied her place (commonly called a stepmother) is the one whom you saw, from whom my sister (whom I must also introduce to you) and I, parted at H——. We are not *troubled* with her: no, thanks be to God, she is a real blessing to us." Thomas said, "How you and your brothers and sisters can be reconciled to a stepmother is to me most unaccountable; we cannot bear the sight of ours."

I here thought it my duty to avail myself of the opportunity of putting in a word, so I respectfully and affectionately asked, "Why do you not like your stepmother, Thomas?" The young man either could not, or would not reply. I then said, "Was it not God's will that the mothers of you all should be taken away from you? Your fathers wisely saw that their children should not be motherless, so each of them took a wife; and here, it seems, I have two young people who dutifully comply with their father's intentions, whilst two others refuse the boon afforded them. What makes the difference? Why are not both parties equally pleased with their respective stepmothers?" Thomas's sister said, "Sir, we cannot like my stepmother." I gently answered, "My dear Miss, why?" "O! Sir (she said), my aunt, who is a widow, told me that she would not marry again to have a husband to domineer over her children. It was right for children to obey their own fathers and mothers, but not to obey other people." "My young friend (I said gravely), now the secret is out; you have not taken God's word for your rule, but your aunt's word, and her word is not worth anything; nay, it has greatly injured you and all your family. Do you not know that the fifth commandment includes our duties not only to our fathers and mothers that gave us being, but our duties also to all our *civil* and *spiritual* parents? Have you not learned in your Catechism to '*love, honour, and succour your father and mother; to honour and obey the king (queen) and all that are put in authority under him; to submit yourself to all your governors, teachers, spiritual pastors, and masters; to order yourself lowly and reverently to all your betters*?' Now, if the commandment of God be so exceedingly broad and extensive in its demands, as we know it is, are you not bound to love, honour, and obey your stepmother? She is your father's wife. You are therefore bound to esteem her as *his* wife, and your own mother. If your mother that bare you had been living, she would have naturally cherished you; but your stepmother must have sacrificed a great deal of her comfort to take another woman's children, and act towards them as if they were her own chil-

that, in that sense, she deserves more at your hands
ır *natural* mother. The latter loves her children as
t of that affection which every creature feels for its
but the former enters on her work as a *duty*. She
t claims, therefore, upon your respect; and as she is
ıer's choice, you ought to love her for *his* sake. In
e fifth commandment binds *stepchildren* as much as it
ıren."

ınd his sister very kindly thanked me for these ob-
ıs, and assured me that these were the thoughts that
ccupied their minds, and actuated their conduct with
ɔ their stepmother. They had found the happiness of
ıtiful: love begets love. She had loved them, and
ɔd her. They longed to be at home again to enjoy
ıal domestic comforts.

ıs and his sister looked ashamed, and for some time
ıing. At last John said to Thomas, "You have not
ıappy as we have been, because you have been misled
aunt; but now I hope you will be led aright by what
ıown friend has said." Thomas replied, "I do thank
for your kind admonitions. I feared that we were
now I see that we acted very unwisely and impro-
When we return home we will do as my young friends
you not, sister?" "Yes, indeed (said she), we will

g thus gained the young people's good opinion, I en-
ıe names and residence of their parents, and they very
ɔld me, when I discovered that the stepmother of
and his sister was an old friend of mine. She had
rough life an excellent character for kindness and
ɔ. Her husband had chosen her on that very account
ɔcond wife; but the children had been taught by a
ıdicious aunt to treat her with contempt. This made
s in the family disagreeable. I exhorted them, there-
ɯrite home in a kind and respectful manner, and on
ırn to adopt the plan which John and his family had
with such advantage to them. I rejoice to say that
ice was followed, and that Thomas's stepmother is
ı the affection and obedience of her stepchildren. I
t omit another part of this pleasing change. The
ın of the parish where they lived, who is a friend of
ɜured me that they have all become truly religious,
ıted to the service of God. The two schoolfellows,
d Thomas, have become clergymen: John married
s sister, and Thomas has married John's sister. The
ıers are still living, and they have been very thankful
ttle service I was able to render the young people on
ɔad.

ccount may fall into the hands of other stepchildren,

who may have been undutiful. If so, let them consider the advice that has been here given, and let them so honour their stepfathers and stepmothers, that God may give them his blessing. Let travellers also learn, that "a word spoken in season," even to strangers, may produce the happiest results.

Jan. 20th, 1844. W. M.

THE CHILD OF MANY PRAYERS.

Brought, brought unto the fountain
For sin, in mercy given;
They sought to make him "child of God,"
"Inheritor of heaven."

Then, then they made requests to Him
Who never does oppress;
Devoutly rose their orisons,
For peace and happiness!

They fondly, in parental love,
To God made known their cares;
And so it was he lived and grew
The child of many prayers!

E. W. B.

The Churchman's Portfolio.

The twenty-fifth annual report of the committee of the Incorporated Society for the Building and Enlargement of Churches and Chapels, just published, states, that during the past year the number of original grants made by the Society has been ninety-six; the sums voted, 16,370*l.*; public worship provided for 31,174 persons, of whom 24,035 will receive that benefit without cost. The funds at the disposal of the Society in churches were 44,517*l.*, and the amount of grants outstanding, 48,500*l.* During the past year assistance had been granted to 143 places, the united population amounting to 101,571. Of the nineteen additional churches now to be erected, twelve are to be erected in parishes whose inhabitants are principally engaged in trade, manufactures, or the working of mines, and seven in agricultural parishes.

On Pews.—From the "British Magazine."—Pews were so called because they were something raised for people *to lean upon*. French: *Appuyer, S'appuyer*. But in old French, *podium* contracted *poias, hill*, is *puy*—so that from whichever we derive the word *pew*, it does not in any case part with its *i* or equivalent *y*. It seems not improbable that our ancestors would have written the word *pewis*; and it is to be hoped that no false delicacy will prevent the rising generation of writers

on Church principles and discipline from inserting the *y*, and writing it *puyes*. The orthography will be better preserved, the anagram more perfect, and the compliment more obvious.

BURKE ON THE CHURCH.—"At the same time that I would cut up every root of Atheism, I would respect all conscience; all conscience that is really such, and which perhaps its very tenderness proves to be sincere. I wish to see the Established Church of England great and powerful; I wish to see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness; I would have her head raised up to that heaven to which she conducts us; I would have her open wide her hospitable gates by a noble and liberal comprehension, but I would have no breaches in her wall; I would have her cherish all those who are within, and pity those who are without; I would have her a common blessing to the world—an example, if not an instructor, to those who have not the happiness to belong to her; I would have her give a lesson of peace to mankind, that a vexed and wandering generation might be taught to seek for repose and toleration in the maternal bosom of Christian charity, and not in the harlot lap of infidelity and indifference. Nothing has driven people more into that house of seduction than the mutual hatred of Christian congregations. Long may we enjoy our Church under a learned and edifying Episcopacy."—*Speeches*, 1793.

The most sublime spectacle in the world is a powerful mind vindicating truth in the presence of its foes, and a martyr calmly sealing his faith with his blood.

CHURCH-RATES.—The liability of the land to repair the church buildings is the same as that to repair a bridge; and it may be questioned whether much confusion has not arisen from discontinuing the ancient system of distinct rates for the building and for the service of the church. I take it that the mode of enforcing the matter in the former case is the same as the case of a bench of magistrates refusing a rate for a county bridge. In such case the county is indicted, and the courts fix upon any two individuals whatsoever as the victims, who thereupon apply for a *mandamus* to enforce a rate. It is high time that pseudo-conscientious tenants should be empowered to deduct the amount from their rent, the effect of which would be beneficial in many ways. No Dissenter should be empowered to attend a vestry or fill a church office. The church should be repaired by a deanery surveyor appointed by the archdeacon. The rate should be limited to sixpence in the pound on an average of five years, and it should be laid by a committee, analogous to the church committee of elders in Scotland. Neglect has been a powerful preservative of our national antiquities, and I would solemnly deprecate any improvement beyond a rigid restoration.

A DYING FATHER'S WISH.

W—ck, March 3, 1843.

My dear Sir—I feel much obliged by your kind remembrance, and thank you for the pleasing lines accompanying your letter received this morning.

The desire of my dear father to see his garden once more was so strong, that it could not be refused, though we feared, from his extreme weakness, he would sink under the effort. He was, however, enabled to do so, but when he got into bed again, I felt assured in my mind that he would never rise from it more. The least effort he made was followed by such exhaustion, that we feared the spark of life would expire as we supported him in our arms. But God sustained him, and I trust will sustain and comfort the survivors.

With my thanks for your Christian sympathy, I am, my dear Sir, yours respectfully and obliged, J. R.

THOUGHTS

SUGGESTED BY THE REQUEST OF A DYING FATHER TO HIS CHILDREN, THAT HE MIGHT SEE HIS GARDEN ONCE MORE.

February 15, 1843.

Let me once more my garden see,
That garden once so dear to me!
Alas! 'tis now o'erspread with gloom—
It seems an emblem of the tomb.
Yet, Lord, there is a garden fair,
Where balmy odours fill the air:
Where flowers of celestial day
Shall never, never fade away.
Since there the "Tree of Life" I view,
Content I bid the earth adieu!

M— Vicarage. B. R.

Know the Lord, and seek Christ.. You have a soul that cannot die; seek for a lodging for your poor soul, for your clay house, the body, will fall. Set your thoughts often upon death and judgment; it is dangerous to be loose in the matter of your salvation. Few, few are saved; men go to heaven in ones and twos, and the whole world lieth in sin. Fear not men, but let God be your fear. Make thy seeking of Christ your daily task: seek a broken heart for sin, for without that there is no meeting with him.—*Rutherford.*

It is a steep ascent to eternal glory; many are lying dead by the way that are slain by security.—*Ibid.*

Notices of Books.

The Faith once delivered to the Saints; considered in its distinctive Principles and sure Results; in Six Discourses. By the Rev. Joseph Ridgway, M.A., Rector of High Roding, Essex. London: Seeley, Burnside, and Seeley. 1843.

SCRIPTURAL and orthodox, these sermons deserve to be extensively known. The author has evidently determined to "*know nothing, save Jesus Christ and him crucified.*"

The Christian Mother's Magazine. (January). Edited by Mrs. Milner, Author of "The Life of Dean Milner," "The Christian Mother," &c., &c. London: Whitaker and Co. 8vo. pp. 64.

THE very name of the amiable editor alone is quite sufficient to obtain for this new candidate for public approval a most favourable reception; but it needs not the sanction of even such a name to ensure for it extensive encouragement. The first number gives bright promise of a most useful and interesting work, and we can cordially recommend it.

Some Remarks on the Sermon of the Rev. Dr. Pusey, lately preached and published at Oxford. In a Letter addressed to that Gentleman. By Samuel Lee, D.D., Regius Professor of Hebrew in the University of Cambridge, &c. London: Seeley, Burnside, and Seeley. 1843. 8vo. pp. 106.

THE subject of this pamphlet is eminently important; and when we mention the author's name, we need not say that it is handled both with piety and judgment. The mode in which the argument is conducted is that of one anxious for the integrity of sacred truth; and the spirit in which it is expressed is in harmony with that apostolic injunction, "*Speaking the truth in love.*"

The Church of England Quarterly Review. January, 1844. London: W. E. Painter, Strand. 8vo. pp. 254.

THIS number does much more than merely *sustain*, it greatly *adds to* its former reputation.

The Principle and Direction of Societies for Promoting Religious and Useful Knowledge, &c. By the Rev. John Garbett, Rector of St. George's, Birmingham. London: W. E. Painter. 1843.

A VERY important subject, handled in a masterly manner. We earnestly recommend its general circulation, but especially amongst the members of societies similar in their nature and object to that to which it was originally delivered.

Prize Essay on the Evils which are produced by late Hours of Business, &c. By Thomas Davis. With a Preface by the Hon. and Rev. Baptist W. Noel, M.A. London: J. Nisbet.

The subject handled in this Essay is one of vital importance, and it is here dealt with in a corresponding manner. We hope the benevolent designs of the *Metropolitan Drapers' Association* (formed for the purpose of obtaining an abridgement of the hours of business, as at present existing in the drapery and other trades of the metropolis, and to adopt means whereby the sought-for time, if obtained, might be usefully employed,) may not fail for want of public sympathy. The perusal of the above-named Essay cannot fail to exercise a powerful influence upon the public mind and conduct. May God speed it!

The Chief Danger of the Church in these Times. A Charge delivered to the Clergy of the Diocese of Ohio, September, 1843. By Charles Pettit M'Ilvaine, D.D., Bishop of the Diocese. London: Seeley, Burnside, and Seeley. 1843. 8vo. pp. 48.

THIS Charge fully sustains the author's well-earned fame. It is worthy of the most careful perusal.

The Moderation of the Church of England. By T. Puller, D.D. A new Edition, thoroughly revised by the Rev. R. Eden, M.A., F.S.A., &c. London: Piggott, Kennington-gate, Lambeth. 8vo.

THE author's design is to show, that the Church of England has ever kept *the mean between two extremes;* and no one can read this work in an honest spirit, but he will come to the conclusion that the object in view is fully and satisfactorily accomplished. Though the volume is too large for the means of many of our readers, we trust there are others who, from our recommendation, will gladly avail themselves of the opportunity of purchasing it.

The editor, in his Preface, observes—"The reader will be surprised and delighted at the discoveries which it makes to him of the wisdom of our Church. Her Services, her Articles, and Homilies, he has often admired for their sublime sentiments and solid truths; but he will now regard the Church of England as an inheritance doubly dear to him, because it has been shown to be a structure of divinely inspired-prudence and admirable skill. He will learn to bless God with a fervour hitherto unknown, for having made his feet to rest upon such a sure ground; and though he may not have the pain of reflecting that he has ever, with the open enemies of our national Church, 'thought scorn of that pleasant land' in which God has cast his earthly lot, he will lament that he has lived so long insensible to the advantages of his situation."

Mount Grace Abbey. A Poem. By the Rev. James Holme, A.B., Vicar of Kirkleatham, Author of "Leisure Musings," &c. Dedicated, by permission, to her Majesty the Queen Dowager. London: W. E. Painter, 342, Strand. 12mo. pp. 194.

This small volume does credit alike to the head and to the heart of its worthy author. Mount Grace Abbey was founded, and partially built in the latter days of the unfortunate Richard II., by the Duke of Surrey. It was dedicated to the Virgin Mary and St. Nicholas, and is called the House of the Assumption of the Blessed Mary. It is situated in that part of the county of York called Cleveland, about midway between Thirsk and Stokesley.

Miscellanea.

TRAVELLING IN FORMER TIMES.

A comparison of the rate of travelling in our own times with that of our forefathers, at no very remote period, has appeared, but is not altogether correct. It is true, the modern wheel carriages have greatly the advantage over those which were in use even so late as the very end of last century. For instance, the Perth Fly, in 1797, took nearly twelve hours in running between Edinburgh and Perth. In old times, however, the feats of both equestrians and pedestrians were often surprising enough, and are hardly exceeded by anything similar we read of in this age of improvement. Two hundred years ago, King James's groom rode six days in succession between London and York, in day-light no doubt; it was in the month of May, but still it was a wonderful exertion. About the end of George II.'s reign, 1755 to 1760, the London and Edinburgh coach was advertised to run at the rate of fourteen days in summer and sixteen in winter; but at this very time, the mail, conveyed on horseback, was only four days by the way, and might have come much sooner but for stoppages and bad arrangements. The post riders being usually boys, as being of light weight, in their course north and south, two of these usually met in Coldingham Moor, between Dunbar and Berwick, and at one time contrived to have a game at the penny-stones or quoits, regularly on their meeting. By these means the business of the nation was allowed to stand still often for two hours or more. This led to inquiries at the different post-offices; of course none of these would take with the delay, and it was some time before the ridiculous cause was discovered. The news of the battle of Minden, Westphalia, August, 1759, reached Edinburgh, *via* London, nearly in as short a time as the accounts of Waterloo, in 1815. In 1748, the Edinburgh

and Glasgow coach went the one day to Glasgow, and returned the next; but it is not true that it took a day and a half for the journey. At this time the soberest citizen of either town allowed himself just about seven hours on horseback for the journey. So late as 1760, in the inland parts of the south of Scotland, goods were uniformly conveyed on the backs of horses, and not in carts. Belonging to the town of Hawick there were carriers who went regularly to Edinburgh, to Berwick, and to Glasgow; each of these employed several horses, the first carrying usually bells, to distinguish his place in the dark. Their route through the track of Gala Water was so much in the bottom of the valley, that they had to ford the Gala nineteen times between Heriot House and Galashiels. It is a ridiculous exaggeration, however, that a carrier required a fortnight to travel from Selkirk to Edinburgh and back, as the horses with their packs could accomplish this journey in about a day and a half, or two days at most. As to pedestrians, the express runners and running footmen formerly were noted for the celerity of their motions. One of these, ordered to proceed from Dundee to Newcastle, instead of going by Leith and Edinburgh, shaped his course to the East Neuk of Fife, and, hiring a boat, crossed to Dunbar, and by this means accomplished his journey in an incredibly short time.

CHRISTIAN INFLUENCE.

Every private Christian has some degree of influence, which, if he may exercise for God, is likely, under the divine blessing, to lead to happy results. The value of this is particularly evident, whenever we observe fit openings for the same. He who would measure according to an earnest desire for the glory of God, perceives how much may be done by timely, seasonable, friendly, religious intercourse, that with it many may be in some measure confirmed, others may be awakened. Christian neighbour, you have your part to take—you have your measure of influence over several individuals, and may hope for grace. O see *what* you *can* do; and pray to the *Almighty God of Jacob* to aid you. So shall you glorify God: so shall he, at last, glorify you!

Treasury.

My parish, as my heart, very much resembles the flower-garden of the sluggard; and what is worse, I find that most of my desires for the melioration of both, proceed either from pride, or vanity, or indolence. I look at the weeds which overspread my garden, and breathe out an earnest wish that

they were eradicated. But why? What prompts the wish? It may be that I may walk out and say to myself, "In what fine order is my garden kept!" This is pride. Or it may be that my neighbours may look over the wall and say, "How finely your garden flourishes!" This is vanity. Or I may wish for the destruction of the weeds because I am weary of pulling them up. This is indolence. Yet from such sources, I fear, do most of my desires for personal holiness, and for the progress of religion in my society, proceed. I hope and trust it is otherwise with you. As I write with perfect freedom, I will take the liberty to mention one thing more, which, if I always attended to it, would, I believe, be highly beneficial. The disciples, we read, "returned to Jesus, and told him all things, both what they had done and what they had taught." I think if we would every evening come to our Master's feet, and tell him where we have been, what we have done, what we have said, and what were the motives by which we have been actuated, it would have a salutary effect upon our whole conduct. While reading over each day's page of life, with the consciousness that He was reading it with us, we should detect many errors and defects which would otherwise pass unnoticed. —*Memoir of the Rev. E. Payson.*

Necessity for the Mediation of Christ.—Whatever notions we may entertain of God and salvation in the days of ease and health, or however we may pass away our lives in indulgence or philosophical security, there comes a period when every man capable of reflection is made serious. The most inconsiderate, when the world fails them—when, from the recollection of their past lives, they feel they stand in need of some security from the consequences they have brought upon themselves, and of which they become apprehensive; they then are glad, in most instances, to lay hold of the idea of redemption, and feel the hopes of Christ's atonement very congenial to their sinking spirits, in the proportion that they perceive that they can have no other ground for the expectation of pardon. It would be well if they would look out of and beyond themselves for help, before the arrival of the trying decisive hour. It is not sending for the sacrament to be administered, or crying, "Lord! Lord!" at the last, that will insure to us an open door of mercy; but we may judge what our feelings will then be, by the solicitude which all express (who have any reason or conscience) at the approach of death. Who is the man that feels himself in a state, in his own person, to come before God with confidence? Does he feel no guilt, no fear, no misgivings?"—*Dr. Adam Smith on the Necessity of a Mediator.*

It is violence to corrupt nature for a man to be holy; to quit will, pleasure, worldly love, earthly hope, and an itching of heart after this overgilded world; and to be content that Christ trample upon all.—*Rutherford.*

Church Notices

FOR THE MONTH OF FEBRUARY.

Feb. 2. THE PRESENTATION OF CHRIST IN THE TEMPLE commonly called THE PURIFICATION OF THE VIRGIN MARY.—Forty days after the birth of Jesus, Mary, his mother, carried him to the temple, presented him as her firstborn before the Lord and made her own offering upon her purification, according to the law of Moses. Our Church has provided for mothers a solemn and affecting service in the "Churching of Women."

Feb. 4. SEPTUAGESIMA SUNDAY.—Septuagesima means the seventieth.

Feb. 11. SEXAGESIMA SUNDAY.—Sexagesima means the sixtieth.

Feb. 18. QUINQUAGESIMA SUNDAY.—Quinquagesima means the fiftieth. This day comes fifty days before Easter. The Sunday next before it, Sexagesima, comes fifty-seven days before it, but sixty is the next round number. Septuagesima is only sixty-four days before Easter, but seventy is the next round number.

Feb. 21. ASH-WEDNESDAY, the first day of Lent, is a fast-day. Its name is derived from the ancient custom of penitents putting ashes on their head, while they sat in sackcloth, to express sorrow for their sins.

LENT is an old Saxon word, meaning *Spring*. The Lent Fast, observed in commemorating our Saviour's having fasted forty days in the wilderness, continues for forty days before Easter. The intervening Sundays are excluded, Sunday never being considered in our Church as a fast-day.

Feb. 24. ST. MATTHIAS'S DAY.—St. Matthias was chosen to be of the number of the apostles, in the place of Judas Iscariot.

Feb. 28. EMBER DAYS are said by some to be so called from the ancient custom of putting ashes on the head, in those days, in token of humiliation. Others derive *Ember* from a Saxon word, signifying a *circuit* or *course*. The Ember days return each year in a regular course; being the Wednesday, Friday, and Saturday after the first Sunday in Lent; after Whit-Sunday; after the fourteenth of September; and after the thirteenth of December. These seasons are appointed for the ordination of priests and deacons. Among the prayers of our Church is one appointed for the "Ember weeks, to be said for those who are to be admitted into holy orders."

THE EDITOR TO HIS CORRESPONDENTS.

The Editor hopes very shortly to avail himself of the valuable help afforded him by several correspondents. He will be most happy to receive any information relative to the extension of the Church, whether at home or abroad.

W. E. Painter, 342, Strand, London, Printer.

THE

CHURCHMAN'S MAGAZINE

AND

VILLAGE CHURCHMAN.

NEW SERIES.] MARCH, 1844. [PRICE 3D.

CHESTER CATHEDRAL.

THERE is a legend, that Wolphere, the first Christian king of Mercia, founded, at Chester, a nunnery in 670, for his daughter Werburgh, and some other virgins. Whatever foundation there may be for this story, it is certain that a religious house, in very early times, was founded here, and dedicated to St. Peter and St. Paul, to which, in 875, the relics of St. Werburgh were brought.

In Saxon days Chester was the seat of a bishop. In after times it was united to the see of Lichfield, and shortly after the Conquest the bishops of Lichfield fixed their residence here for many years. After the Reformation a separate see was erected in the city; and the abbey church of St. Werburgh became the cathedral of the new diocese, being dedicated to Christ and the blessed Virgin.

In all probability the present building cannot have an earlier date assigned than the time of Hugh Lupus; and the portions of that date, which are few, are to be found in the north transept, the northern aisles of the nave and choir, and part of the cloister court. The present choir may have a period fixed for it, of about the thirteenth century; while the nave was not completed until the period of the decline of the Gothic art, about the sixteenth century.

The form of this cathedral is that of a cross, of an irregular form. The western front is far from grand, and is sadly disfigured by a mass of building jutting against it. It was the original intention of the architect to erect two western towers; the foundation of the northern one still remains; the place of the southern is occupied by the Consistory Court.

The central tower stands on four massy piers. Five pointed arches separate the choir from the aisles on each side: above these is an arcade of pointed arches, supported by slender shafts; higher still are the clerestory windows.

Great alterations in the interior of the building are in contemplation, which, from reports, are not in the best possible architectural taste. It is to be hoped, that ere this work be begun, the most mature deliberation will be given to this matter. The dimensions of the cathedral are as follows:—

	FEET.
Length from east to west	350
——— of nave	175
——— of choir	100
——— of Lady Chapel	60
——— of transept, from north to south .	180
Breadth of nave, choir, and aisles . . .	74½
Height of nave and choir	78
——— Lady Chapel	33
——— tower	127
Length and breadth of south wing of transept .	80½
Breadth of north wing of transept . .	39

The first bishop, on the erection of the see in 1541, was Bird. The old diocese of Chester contained the counties of Chester and Lancaster, with parts of Westmoreland, Cumberland, Yorkshire, Denbighshire, and Flintshire. By the new arrangement it is to comprise Cheshire, Flintshire, and part of Shropshire, and to be altogether in the province of York.

The present bishop is the Right Rev. J. B. Sumner, D.D., consecrated A.D. 1828.

THE SUFFICIENCY OF HOLY SCRIPTURE.*

BY THE REV. J. CARTER, CURATE OF BREWOOD, STAFFORDSHIRE.

Numbers xx. 12.

GOD is jealous of his glory; and if that glory, or any portion of it, be given to anybody or anything but himself, he will most surely visit for it. By whomsoever the sin may be committed, be it by one of his most honoured and faithful servants, he will on no account pass it over. Who was more faithful and honoured than Moses? God himself tells us, that he was "faithful in all his house." And what prophet was ever so honoured as he? Hear the testimony of God in respect of him: "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." (Num. xii. 6-8). Yet on one single occasion—the sin was not repeated—on one single occasion, this faithful, this eminently honoured servant of God, this almost more than prophet (for he was permitted to speak to God "mouth to mouth")—on one single occasion Moses "spake unadvisedly with his lips," and took that honour to himself which he ought to have been most careful to give to God alone. And what was the result? We may repeat his sentence: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." And this sentence was never afterwards reversed. Moses felt it most deeply, and prayed very earnestly that he might be permitted to go over Jordan; but God not only refused to grant his request, but actually forbad him to speak any more about it. "I besought the Lord (Moses tells us), saying, O Lord God, thou hast begun to show thy servant thy great ness and thy mighty hand: I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, Let it suffice thee; speak no more to me of this matter. Get thee up to the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan." (Deut. iii. 23-27).

Was it not right, then, to say that we cannot seriously read the account of the sin of Moses, and his punishment, without having the most solemn feelings awakened in our minds? A

* This formed part of a Sermon on "the Sufficiency of Holy Scripture."

faithful and honoured servant of God is forbidden to enter into the promised land, because, on one single occasion, he dared to vary from the instructions which he had received, and, by so doing, robbed God of the honour which belongs to him! But "whatsoever things were written aforetime were written for our learning." There are lessons, then, to be learned by us from this portion of Scripture, and they are, in very deed, unspeakably important. We see, then, how dangerous it is to add to God's word, or to turn aside from its directions, either to the right hand or to the left.

Now there is an inheritance held out to us of which the earthly Canaan—the land promised to the children of Israel—is only a feeble type and representation. The excellence of that land was indeed described in the most glowing and animated terms. It was spoken of as "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." (Deut. viii. 8, 9). But the inheritance prepared for the redeemed of the Lord is very differently described. Described, indeed, it cannot be; for we are told that it is such as "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive; but it is spoken of as "an inheritance incorruptible and undefiled, and that fadeth not away." (1 Pet. i. 4). It is spoken of as a city "having the glory of God" (Rev. xxi. 11, *et seq.*), the foundations of whose walls are "precious stones;" whose gates are "pearls;" and the city itself, and its streets, are "pure gold, as it were transparent glass." The glory of this city is such that it has "no need of the sun, neither of the moon, to shine in it; for the glory of the Lord lightens it, and the Lamb is the light thereof." Its security is such, that "the gates of it shall not be shut at all by day," and "there shall be no night there." Its happiness is such, that "God shall wipe away all tears" from the eyes of its inhabitants; "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." (Rev. xxi. 4).

But what, then, is the way which leads to this inheritance? If it is so great and glorious as to pass man's understanding, it is proportionately important that we should be perfectly acquainted with the way that leads to it. And we are not left in ignorance. God himself has given us directions. He has made the way for us, and has fully shown us how we are to walk in it. Hear the words of the Son of God himself: "I am the way, the truth, and the life: no man cometh to the Father, but by me." (John xiv. 6). What words can be plainer? What directions more simple? Christ, then—he tells us so himself—is the way to heaven; and there is no

other way of getting thither. And if any ask *how* we are to get thither through him, we may answer, in the words of Scripture, which are the words of God, that sinners are exhorted to "repent and be converted," to "believe in the Lord Jesus Christ," and to "follow holiness." These are the things which are invariably found in those who are walking in "the way that leadeth unto life." These are the things which, as the Scripture expresses it, "accompany salvation;" and the expression is stronger in the original language—the Greek; it is not which "accompany salvation," but which *have* salvation. Having these, you have salvation; you are now in the enjoyment of the favour of God, and hereafter you shall receive the covenanted possession.

We have promises to this effect repeated again and again in the pages of God's word—repeated, not in the same form, but in every variety of form and expression. The want of repentance, faith, and holiness, we are distinctly told, will deprive us of heaven: the possession of them, it is as distinctly promised, will lead to heaven. But for such a declaration take not, as authority, the mere word of man. Listen to the words of infallible truth. What, then, saith the Scriptures? "Except ye repent, ye shall all likewise perish." (Luke xiii. 3). "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii. 3). "If ye believe not that I am He (*i.e.*, the Saviour of sinners), ye shall die iny our sins." (John viii. 24). "Without holiness no man shall see the Lord." (Heb. xii. 14). Here, then, you have it on the authority of God's word, that, without "repentance towards God.....faith towards our Lord Jesus Christ," and holiness of life, no one can be saved. And now listen to the promises made to those who are possessed of them: "Repent and be converted, that your sins may be blotted out." (Acts iii. 19). "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31). "Blessed are the pure in heart, for they shall see God." (Matt. v. 8).

Is not the thing plain, then, to the lowest capacity? Are not the directions which God gives to us, as to the way in which we must be saved, as clear and express as those given to Moses? Most undoubtedly they are. Then let us be warned by the conduct of Moses. Let us not add to God's word, nor turn even a hair's breadth from the instructions which he has given us. Were we to put anything in the place of God's truth—outward penance in the place of inward repentance; reliance on the intercession of saints and the sacrifice of masses, instead of a simple, undivided trust in the sacrifice of Jesus Christ, made upon the cross once for all—were we to enforce, instead of holiness of life, abstinence from meats and other outward observances, we should do so at our peril; we should be leading you astray, and endangering—must we not say de-

stroying?—both our own souls and yours. But God forbid t we should either preach, or that you should receive, doctri so contrary to his word, and so dangerous to our souls! (forbid, that, when we have his written word in our houses our hands—O, that we could also say in our hearts!— should add one jot or tittle to it, or vary from it, or chang in the slightest degree! Had Moses kept close to the directi which he received, he would have enjoyed the high honou leading Israel into Canaan—he would have seen and enjo the long-promised possession; and if we and you will de minedly be ruled by God's written word, we shall all be ceived into the Canaan which is above. But if we vary fr or change the directions which are given us; if we add to th or take from them, what will then be our lot? As an ansv hear once again the sentence which God passed upon Mos "Because ye believed me not, to sanctify me in the eyes of children of Israel, therefore ye shall not bring this congrega into the land which I have given them."

MEDITATION.

How sweet to me the pensive hour,
When calmer thoughts my bosom fill—
When memory with her soothing power
Those feelings wakes which gently thrill.

What am I, but a pilgrim here—
Bound for another, better clime?
I gaze on all, and see them bear
The impress of the hand of time.

And I am passing on to meet
The friends my spirit loved below—
Oh! sweet it will be, passing sweet,
When we shall there each other know.

Awake, my soul, and look beyond
This earthly scene, which seems so fair—
No earthly tie, no tinsell'd bond
Should keep thy heart from rising there.

Oh! 'tis above—it is above
That all our joys are set apart;
And while below we onward move,
They fix our eye—they cheer our heart.

Oh! God, my Father and my All,
I here my pilgrimage pursue—
To thee I look, on thee I call,
Oh! give me aid, and help me through.

B. L. I

WHAT WAS THE ORIGINAL CHRISTIAN CHURCH IN GREAT BRITAIN?

"WHAT was the *original* Christain Church in Great Britain?" First, we reply negatively, and say, certainly it was not your Church, the Church of Rome; and, secondly, we reply affirmatively, and declare it was the branch of the Apostolic and Catholic Church of Christ, which we designate by the title of the Church of England. Of this dear old Church we may say—

Still, both by priest and chief,
Thy independence spoke,
Remonstrating for centuries
'Gainst Rome's usurping yoke.
Thou didst at last thy RIGHT regain;
The galling bond didst break;
And seal anew thy ANCIENT FAITH
At the scaffold and the stake!

Church, which Saint Paul did plant—
Church of the British isles,
All righteously thou didst cast off
Rome's thraldom and her wiles!
Rome *Pagan* persecuted truth;
Rome slew God's sainted ones:
Rome *Papal* persecuted truth,
Murder'd thy martyr sons!

The ancient faith of Great Britain was what we style the Protestant faith. The *old* religion was the Protestant religion. Rome introduced new inventions, and disturbed by them the ancient faith. She prevailed over this ancient and national faith through the influence of Queen Eanflida, who had been educated under the discipline of the Romish missionaries in Kent. Her husband Oswy, king of Bretwalda, consented to purchase domestic peace by giving in to the foreign party. The ancient usages of the British Church were rejected, and the Scoto-Irish missionaries withdrew in disgust to their brethren at Iona. All England, towards the close of the seventh century, received religious usages from Italy, but no further concession seems to have been intended. The Papal power was first developed in all its extent by the celebrated Hildebrand (Gregory VII.), made Pope in 1073. His conduct was marked by ambition, audacity, and pride. He excommunicated and deposed Henry IV. of Germany. He claimed, and in many instances exercised, temporal jurisdiction over the nations of the greater part of Europe. France and England, for the present, resisted these claims successfully; but in 1212, Pope Innocent III. obliged John, King of England, to declare

himself a subject of the Roman see, and to pay tribute to it. "No part of the Church (says Mr. Palmer) smarted more severely under the Papal tyranny (for such it became) than the Church of England." In the year 1125, William of Corboil, Archbishop of Canterbury, received from the Pope (Honorius II.) the office of deputy legate, or vicar, in England and Scotland. "Thus was the independence of the English Church sacrificed by the folly of one French priest, and it caused a struggle of four hundred years, until, in the Reformation, its freedom was restored." THE CHURCH OF IRELAND, until about the middle of the twelfth century, maintained its character as an independent national Church, without acknowledging any authority, pre-eminence, or jurisdiction of the see of Rome. (See Bishop Mant's "Church of Ireland.") The independence of the WELSH CHURCH came to an end in 1115, by the submission of the Bishop of St. David's to the Archbishop of Canterbury. The British Churches were sometimes mulcted by the kings, at others by the popes. Before the smothered fire broke out in the barons' war, a society was formed, signing itself, "The company of those who had rather die than be confounded by the Romans." In order to resist corrupt encroachments, the clergy in different parts met together, and protested against the Pope's proceedings. "Roman pretensions (says Soames), when fully before the world, were never admitted by our ablest sovereigns." "The Government (says Southey in his 'Book of the Church'), though it permitted and even encouraged persecution, never deviated from that course of policy which Edward I. had begun, for limiting the Papal authority in England and checking its extortions. Full efficacy to what he intended was given by the statute of Præmunire, in Richard the Second's reign; which, though mainly designed to prevent the Pope from granting English benefices in reversion, struck at the root of his power, by making it highly penal to procure from him any instrument in diminution of the authority of the Crown. The Popes could never obtain a repeal of this, which they called an execrable statute against the Church, and the head of the Church." After the barons of England had been defeated at Evesham, a party who held out at Ely, A.D. 1267, still endeavoured to stipulate for the terms which Grostête, the Bishop of Lincoln, had required in the council. They refused to allow the king a tax of three years' tenths on benefices for a crusade. "The war (they said) was begun through these unjust exactions. It is time to cease from them, and consult for the peace of the realm." When they were excommunicated by the Pope and outlawed by the King, and were summoned to return to their faith and allegiance, their answer was, "that they firmly held the same faith which they had learned from the holy bishops, St. Robert, St. Edmund, and St. Richard (Grostête, Edmund

of Canterbury, and Richard of Chichester), and other Catholic men." These brave men were soon defeated by Prince Edward. Though they were mistaken in taking up arms, it is impossible not to respect their high principles, and the cause for which they stood: and it is plain that, had there been wisdom in Henry III., or moderation in his son Edward, the deliverance of the Church, the old original Church of these realms, would have been accomplished two centuries earlier than the period of the Reformation. This, then, is the origin and progress of that branch of the one Holy Catholic Church of Christ planted in these realms.

Of this Church, which St. Paul did plant—this Church of the British isles, we may well say—

What, though in league with Rome
Be every infidel;
And what, though fierce schismatics love
Her ruthless ranks to swell;
And what, though hand be join'd in hand,
And thus the war-cry sound—
"Down, down with Britain's ANCIENT Church—
Down with it to the ground!"

Still is God's promise sure—
Such it must ever be;
While thou remainest true to Him,
He will be true to thee.
Keep thou the faith to thee convey'd
Of old, by holy Paul,
And God will keep his faithful Church
Through trial, grief, and thrall!

Church of the living Lord!
Bought with the blood of Christ!
From thee O never may we be
By force or fraud enticed!
May the hand forget its cunning,
The heart-pulse cease to beat,
Ere we the Church of Britain's isles—
The Church of God—forget!

There are none of His people so despicable in the eye of man, but they are known and regarded by God: though they are clouded in the world, yet they are the stars of the world; and shall God number the inanimate stars in the heavens, and make no account of his living stars on the earth.—*Charnock.*

Biography.

WILLIAM BEVERIDGE, D.D.

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings."—*Isaiah* iii. 10.

It is said of the righteous (Ps. cxii. 6), that they "shall be in everlasting remembrance." Sweet and comforting thought! —most encouraging and delightful idea! Even in this world these are constantly borne on the wings of praise from one person to another, from one generation to another. The grand, the enlivening, the ennobling consideration is, that it does not stop here. Such a remembrance is not one that can brook the confines of narrow mortality; for they that are worthy of it aspire to a long-loved home—there, there to be blessed with celestial happiness, that amazing boon! Previously the "ascending path" has been theirs, and this has ever been a great distinction. Christian annals furnish us with examples of many, many, the ornaments of their age and nation—many whom future times would have occasion to call blessed, for reasons the most pleasing for a truly religious man to contemplate. That celebrated prelate, whose efforts and whose anxieties we are about to dwell upon, affords much scope for pious regard; and accordingly it is that we propose to trace, and to estimate, some of the beautiful lineaments of the character of Bishop Beveridge.

He was born at Barrow, in Leicestershire, in the year 1638, and educated at St. John's College, Cambridge. "In 1661 he was ordained, and soon after presented to the vicarage of Ealing, in Middlesex; which he resigned on being chosen rector of St. Peter's, Cornhill. He was greatly followed as a preacher, and was called 'the restorer and preserver of primitive piety.' He was successively prebendary of St. Paul's, archdeacon of Colchester, and prebendary of Canterbury. In 1704, he was preferred to the see of St. Asaph, in which he behaved as an apostolical prelate. He died in 1707, and was buried in St. Paul's cathedral."

There are many different ways and means by which persons who have reached the same eminent situation have arrived at that summit; but we would hope that with such persons as Bishop Beveridge—of such "apostolical" demeanour, and given to such "primitive piety," there was much of solid worth (so far as poor mortals may be said to have worth) to recommend and to forewarn him. We do not wish to advocate or pursue a system of unqualified eulogium; but, doubtless, there were many expressive lights in the "fair portrait" of Bishop Beveridge.

At the commencement of the preface to the twentieth edition of one of his works it is said—"After so great a name as

of Bishop Beveridge in the title, it was as superfluous to
pt any further recommendation of these papers, as it
l be impossible to effect it. If anything can add to the
a they must everywhere meet with, upon the account of
at an author, it must be a serious perusal and application
m."

ew other portions from the aforesaid preface may here
roduced:—

What glorious expectations (might not the Church pro-
herself) in an age of that degeneracy of truth and man-
wherein he then lived.....for the future reformation of
!"

How powerful and instructive was he in his discourses
the pulpit!—how warm and affectionate in his private
tations!.....As he himself was justly styled the 'great
er and restorer of primitive piety,' so his parish was de-
lly proposed as the best model and pattern for the rest of
eighbours to copy after."

is by no means a necessary consequence that exalted sta-
should bring with it equal attention to former cares. In
se before us, however, not only do we find an equal, but
erior attention in the record—"his care and diligence
sed as his power in the Church was enlarged."

e have adverted above to the state of the times in which
nd the good bishop exhibited his excellent demeanour.
other passages will more fully supply a view of this:—
is age, when the very being of the Church is called in
ion, under a pretence of maintaining her rights; and the
iples of Christianity are no longer secretly undermined,
penly attacked—when works are published against all
led religion, and Deism insults and triumphs barefaced,
ut restraint, without reproach." Again: "In so ge-
an inundation of profaneness and licentiousness, Provi-
seemed indeed to have raised up this great and good man,
nd in the gap and stem the tide against it." Like as to
oh of old, but in a different sense, might it be said—"In
deed, for this cause have I raised thee up, for to show in
ny power, and that my name may be declared through-
ll the earth." (Ex. ix. 16). And let us subjoin that to
babel (Zech. iv. 6)—"Not by might, nor by power, but
y Spirit, saith the Lord of Hosts."

1756, forty-nine years after the death of Bishop Beve-
a writer speaks of "the overbearing torrent of infidelity
icentiousness of every kind, which (he observes) has of
more than ever, been flowing in upon us, and which, if a
y stop be not put to it, must inevitably bring down the
judgment upon our heads."

testify *for* God, and *against* the *very age*—what an un-
cing is this! Yet cheerfully does the Christian apply

himself to it; sometimes disturbed, impeded, disquieted—sometimes *dejected, never desponding*—he goes on, and can say to his fellows, "We see Jesus" in his every trouble and trial! And may it be so with thee, Christian son or daughter, who readest these pages. The esteemed and respected, the "heavenly-minded" prelate, the object of this reminiscence, "whose praise is in the Gospel," and whom to contemplate is to observe "the beauty of holiness," was impressed, deeply impressed, with the *necessity and use* of personal religion; and thus he commended to others "ways of pleasantness" and "paths of peace." He could say in spirit, as well as in language, with the excellent Ken—

> "Lord, I my vows to thee renew—
> Disperse my sins as morning dew!
> Guard my first-springs of thought and will,
> And with thyself my spirit fill."

It was with him—

> "My longing eyes faint with desire
> To view that blest abode;
> My panting heart and flesh cry out
> For thee, the living God!"

And

> "Oh! when shall I behold thy face,
> Thou Majesty Divine?"

Great, indeed, was his specific earnestness unto God, and his desire that his "*saving* health" should be known well and fully. Still his was no wish for hasty or unpremeditated notion in himself or others. He *felt* that there was *much* for him to do "through faith," and that, as an unprofitable servant at best (Luke xvii. 10), there could be no room for vainglory. Continually abased does he appear to have been, yet always aspiring to the crown and the joy of the ransomed of the Lord, in some respect. With regard to his sense of lets and hindrances in the way, what exquisite declaration is there here:—"I cannot pray but I sin; nay, I cannot hear, or preach a sermon, but I sin. I cannot give an alms, or receive the sacrament, but I sin; nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them. My repentance needs to be repented of, my tears want washing, and this very washing of my tears needs still to be washed over again with the blood of my Redeemer." Oh, these are terms which are delightful for the humble and the contrite, the self-condemning and the devout, to think of, and pray over, to their good. Is the reader of the number of these? Can he, will he "acknowledge and bewail" his "manifold sin and wickedness" which he "from time to time most grievously has committed, by thought, word, and deed,

against the Divine Majesty?" Does he "*earnestly* repent?" —is he "*heartily* sorry?" By these, and similar courses, may it be "well with him." Of the "poor in spirit" it is said by the Glorious Saviour, that they are blessed; and it is to their frame of mind that we are bidden often in the Gospel.

The manner in which the good bishop showed himself "alive unto God through Jesus Christ" was striking, whether we look to the design he had, or the energy exhibited in executing it through divine grace. He strove powerfully to *raise the standard of religious motive, based upon the Rock of Ages*—being himself, may we not say, in a great measure, "a living model of the truths he taught?" His "great commission" was his great pursuit; and that which could subserve to the divine purposes was his anxious study. Perceiving himself strongly called upon to "lead the way," he determined to do so, with "a guide's dexterity," if possible, and to God's honour and glory: and thus he showed that to him "to live" was "Christ," and "to die—gain." Death might overtake, but not surprise, such an one: and this is the valued condition to which Jesus would gladly see many, even comparatively superior to others, brought. Endeavour then, by God's help, Christian brother or sister—and mark this for thy advantage—"Be ye steadfast" (it is said, 1 Cor. xv. 58), unmoveable, always abounding in the work of the Lord;" and the encouragement is subjoined. Bear in mind the saying (James i. 7), "Let not that man (that wavereth) think that he shall receive anything of the Lord."

True it is that all cannot have a bishop's part to fulfil—all cannot have his opportunities, even with his responsibilities, for advancing the knowledge of eternal love and truth. Who is there, however, who cannot imitate some particulars? Who cannot descry the shining path of the just, if he truly will? We ask no more, in the case of any, than this—follow him, as he desired to follow Christ. Follow out all those essential and distinctive points which show forth truly valuable properties. Seek, by the Holy Spirit's aid, Christian advancement and fulness. Continue to do so; and lo! the angels of heaven long to welcome you to "everlasting habitations!"

It is a believer's privilege to walk with God in the exercise of faith, and by the power of his Spirit to mortify the whole body of sin; to gain a growing victory over the world and self, and to make daily advances in conformity to the mind that was in Christ. And nothing that we profess to know, believe, or hope for, deserves the name of a privilege farther than we are influenced by it to die unto sin and to live unto righteousness.—*Newton.*

Chapters on Churchyards.

No. I.

UNDER this head we propose giving, from time to time, some useful and interesting matter relative to churchyards—a subject which has not, we think, heretofore received that attention which it deserves. To those who are curious upon this matter, and desire fuller information, we recommend the perusal of a most valuable volume, lately published, entitled "A Supplementary Report on the Results of a Special Enquiry into the Practice of Interment in Towns," &c. By Edwin Chadwick, Esq. London: W. Clowes and Sons; for her Majesty's Stationery Office. 1843. From this volume we shall occasionally make extracts, in the papers which we have this month commenced, headed "Chapters on Churchyards."

It was the ancient practice, as is perhaps indicated in the term *exsequies*, to bury *outside* of the town. This was the case in the time of our Lord, as we read in the instance of the son of the widow of Nain—"there was a dead man carried *out*." To this practice it is clear the earliest Christians conformed. It was their custom to assign to the martyrs the most conspicuous places, over which altars or monuments were erected, where the believers used to assemble for nightly worship; so that it may rather be said of them that their burial-places were their churches, than that their churches were their burial places. (Bingham's "Christian Antiquities," 6. xxiii., ch. 1., § 2). When the temples of the heathen gods were converted into Christian churches, the *bones* or relics of these illustrious persons, together with the altars, were removed and placed within the churches. The early practice of burial in the cemeteries near the earthly remains of those holy persons, being deemed a great privilege when those remains were removed, naturally led to the idea of its continuation, by the interment of *bodies* in or about the first accustomed objects of worship. Nevertheless, interment in the interior of the church was held to be an unusual piece of good fortune; and when the Emperor Constantine, who constituted Christianity the religion of the State, had granted to him a grave within the porticos of the church, it was esteemed the most unheard-of distinction. The ancient Greeks and Romans thought that a corpse contaminated a sacred place; and this idea as to the corpse was retained by the early Christians. When some persons in Constantinople began to make an invasion upon the laws, under pretence that there was no express prohibition of burying in churches, Theodosius, by a new law, equally forbade their burying in cities and burying in churches; and this, whether it was only the ashes or relics of any bodies kept above ground in urns, or whole bodies laid in coffins; for the same reasons that the old laws had assigned, viz., that they

might be examples and memorials of mortality and the condition of human nature to all passengers; and also that they might not defile the habitations of the living, but leave it pure and clear to them.

In England, when Augustine, the monk, had usurped the archbishopric of Canterbury, he caused it to be decreed, "that no corpse of prince or prelate should be buried within the walls of a city, but only in the suburbs thereof." In about one hundred and fifty years after, Cuthbert, one of his successors, sanctioned what Augustine had prohibited; and the custom of burying within the walls has continued ever since. The first person buried in the church porch (which was the commencement of burials within the body of the church) was Constantine the Great. Nor were any of the Eastern emperors, for several centuries afterwards, admitted to be buried any nearer to the church; for several canons had been made against allowing of this to any dignity whatsoever; and even in our own Church we find, that in the end of the seventh century, an archbishop of Canterbury had not been buried within the church; but that the porch was full with six of his predecessors, that had been buried there before. By a canon made in King Edgar's reign, about the middle of the tenth century, "no man was allowed to be buried in the church, unless it were known that he had so pleased God in his lifetime, as to be worthy of such a burying-place.

In process of time, however, these goodly canons were broken, and now, most of our parish churches testify to the highly censurable practice of interment within the walls.

(To be continued).

Relative Duties.

NO. III.—THE DUTIES OF PARENTS.

"How shall we order the child? and how shall we do unto him?"
Judges xiii. 12.

"WELL, I am really astonished (said John Jones to his wife, as they were returning home from church, where they had heard a sermon for the National School Society, under the Queen's letter) that the gentlefolks have raised the sum of one hundred and thirty thousand pounds for building schools for the education of poor folks' children! I could not have believed it, if our good old rector had not said it. I do not believe, Jane, that England is so bad as Tom (the Chartist) wishes us to think it is. Poor fellow, he was a decent lad

enough when he went to church; but now he quarrels with everything since he has been going with these bad folks to the Black Bull." "I am very glad, John (replied his wife), that you see the folly of listening to evil communications. It is, to be sure, the best thing in the world to bring up children aright. Now, as we are just returned home, let us sit down a bit, and talk about the sermon. In a few weeks I expect, by the blessing of God, I shall be a *mother*, and you, John, a *father;* let us try to recollect Mr. Andrews's sermon, on the great point of ordering, teaching, and managing our own child." After they both had thus agreed to talk about the rector's sermon, they thus proceeded, and we hope the conversation will please and profit our readers:—

"I think, Jane (said John), that the text was in the book of Judges, in the thirteenth chapter, and the twelfth verse. I put a mark in my little Bible as soon as it was named. The father and mother of Samson, as soon as they had any intimation of having a child, were anxious to know how they should order him, and how they should do to him. We should have the same feelings and desires, if it please God to give us a living child. No doubt, Manoah and his wife did their duty faithfully, yet Sampson was not what he should have been. They would be sorely tried with his wild doings, and he himself was well scourged for his bad ways. If he were not put down as one of the elders that obtained a good report for his faith (Heb. xi. 32), I should have never thought of reckoning him among the children of God. Here, as well as elsewhere, we see that the Bible is giving a true picture of human nature: so we have Samson's faults to warn us. Let us beg of God for wisdom to order our child aright. He has promised wisdom to them that ask him, (James i. 5); and therefore, whatever may happen, God will give us what is best for us."

Jane replied—"I trust that, as God has promised, of his mercy, to be found of them that seek him, we shall have his guidance and blessing. It is a comfort to us, that we did not enter into the married state thoughtlessly, but after much prayer and consideration; therefore, let us hope that he will sanctify our union, and give us grace to bring up our children in the fear and nurture of the Lord, and to the praise of his holy name, as the marriage service has taught us."

John answered and said—"Jane, let us be prepared for our duties as parents, if God shall be pleased to make us so. Let us go on with the rector's sermon."

"But (said Jane), before we begin, did you not observe how the good man's voice faltered, and how much he was affected when he was speaking of Samson's want of openness and respect towards his father and mother, forming an alliance with a Philistine woman, instead of an Israelite, and the evils

that he brought upon himself afterwards by such unholy connexions. The dear old rector, I will be bound to say, thought of his own son, that gave him so much trouble. He was brought up as carefully as any lad could be, yet, like Samson, he would have his own way, and that ended in his ruin. I have a thousand times wept when I recollected the bad conduct of James Andrews, after I nursed him at the rectory, when I was servant there. O what a shame was it for those people to mislead the poor lad as they did! I wonder that Mr. Andrews's heart was not broken: it was God's grace alone that supported him. I pray daily that James may be converted and saved, that his poor old father may receive back his prodigal son."

Jane would have gone on in the same strain for hours, for she loved her good old master, as well as his son, whom she had nursed, if her husband had not called her attention to the sermon; so, after joining with her in the tender expressions of piety, he proceeded by saying—"The first thing we Christians should do to our child is to bring him to church to be baptized—to enter him into the Christian covenant—to pray that he may be 'washed and sanctified with the Holy Ghost, that he, being delivered from God's wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in charity, he may pass the waves of this troublesome world, and attain unto everlasting life.' (Bap. Serv.) O how beautiful are those prayers of the church, and how suitable they are for our instruction and encouragement. I trust, my dear Jane, that we shall feel them aright, if it please God that we shall have a little one to christen."

This Christian and affectionate conversation was carried on by the wife remarking—"But we must be careful to follow up this beginning by ordering the child, as soon as possible, in every good thing. Children are capable of early impressions. Many a child is spoiled by not only injudicious, but by ungodly treatment. All kinds of nonsense are talked to the children, and every bad habit is encouraged in them, before they can speak or walk. Mistaken kindness leads often to promote every bad passion of the child, and from his cradle he learns nothing but evil. So the seeds of disorder are early sown, and an abundant harvest of mischief is the unhappy result."

"Whatever we do (said John), we must *unite* all our efforts in the right training of the child. Mr. Andrews spoke most particularly upon the necessity of the father and mother both joining in a religious plan of instruction. It will do infinite mischief for one to be pulling down what the other is building up. When both are prudent and persevering in teaching and inuring the child to discipline, God will bless their joint endeavours. You remember how the rector blamed many fathers, also many mothers, for not attending to this scriptural rule of

order. 'How shall *we* order, and how shall *we* do?' were the judicious questions of Manoah and his wife. So, Jane, *we* must always concur and co-operate in the work. When, therefore, we have subdued the evil temper of the child by firmness and kindness, whilst he is yet an infant, we shall have far less work with him when he begins to learn his book. Mr. Andrews spoke well of the *exercise* of infant schools, and of the *method* and *regularity* of the national schools. He showed the importance of the *habit* of order and diligence. He desired us to contrast a mob with a well-disciplined troop of soldiers. Children, therefore, in everything, should be taught to do all things decently and in order."

"How beautifully, too (said Jane), he showed that the Church service taught this regularity. Religion, he said, was the *soul* of a school. He spoke of the colleges and large schools as the nurseries of religion; and that every school for the poor should be the same system of order. Every family, too, should be a little school, wherein everything should be done in its proper time, and according to rule. He always loves to refer to the Prayer Book, as not only a book of true devotion, but also as a sure guide to regularity, decency, propriety, and utility. In education, religion is everything. Banish religion from our schools, and they will be the hot-beds of vice, ignorance, and error. Thus the good man pressed upon us all the duty of bringing religion into full operation in the instruction of children."

"Nor are we (said John) to consider this world only, in ordering the child: we must have a constant care for eternity; for you recollect how Mr. Andrews referred to the death-bed of the Rev. Richard Hooker—*that he was meditating on the numbers and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh, that it might be so on earth!* As every child is a candidate for heaven, he should constantly and carefully be trained up in the way he should go—that is, the way to heaven. This is more needful even than food. If parents are to care for the bodies of their children, much more for their souls. May we pray to God, my dear Jane, that this may be our constant aim, for his name's sake!"

Feb. 5th, 1844. W. M.

TRUE HAPPINESS.

"MANY and various are the reasons assigned by those who are 'lovers of pleasure more than lovers of God,' whose minds and affections are occupied by the cares of this life, or who are too indolent to look into the things which concern their salvation, why they should continue in their present course of *error;* and as many are the stratagems, the self-deceptions

they employ, to blind themselves and others to the truth, that the paths they pursue lead to destruction and death. Have we not often heard them say—'Religion is gloomy and uninviting, and the life of a religious man cheerless indeed?' Have we not all heard it said—'Youth is the proper season for pleasure and enjoyment, and in our riper age the care of providing for our families, and attending to our business, gives us more than sufficient employment for our time; we will think of these things when we are old, when our grey hairs and failing strength proclaim the near approach of death?' Do we *all*, then, live to the prescribed term of man's existence? Does death *always* warn his victim ere he seize him? Surely I need not say how weak, how vain, how wicked are these reasonings. Youth is no safeguard against disease, no armour to resist the fatal dart; and when we are most occupied with worldly cares, when we are most confident and secure in our strength or our riches, that very night, perhaps, may our souls be required of us—

'Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its perils every hour.

Our eyes have seen the rosy light
Of youth's soft cheek decay,
And fate descend in sudden night
On manhood's riper day.'—*Heber.*

And not less vain, less false, is the assertion, that 'Religion is gloomy, and the life of those who love her cheerless and melancholy.' What are the pleasures of the worldling compared with those of the Christian disciple? How many a bitter feeling of envy, of jealousy, of mortification, intrudes even upon his very hours of gaiety; and are not the revels of dissipation often succeeded by insupportable weariness and disgust? And when old age approaches (should the votary of pleasure be permitted to attain to that period of weakness and decay), how can the mind *then* direct its enfeebled and failing powers with any vigour to a new and better course? In what pleasing or satisfactory retrospections can it indulge, and to what future glory dare it aspire? In the hour of sorrow, of poverty, of sickness, and of death, where can it turn for relief and consolation? Seldom, I fear, to the God so long slighted and forsaken. The Christian, on the contrary, whatever may be his trials and sorrows, is not cast down; he knows that he has God for his friend—a God who *died* to prove the love he bears to the children of men. When the Christian is sad, and troubled in spirit, he can pray for aid and grace, and seek consolation from the divine promises provided for the afflicted. In all difficulties

he has a sure rule of conduct to guide and direct him, and when his heart is filled, and overflowing with joy and gratitude, he can raise it to God in praise and thanksgiving. His earnest, humble prayer shall ever obtain a gracious hearing, and his hymn of grateful praise is ever received as an acceptable offering at the throne of grace. And who can tell, who can say, how perfect is the bliss, how transcendant the glory which await the Christian on his release from a mortal and imperfect state of existence? Glory and bliss, endless and unspeakable, the near prospect of which makes his dying hour one of joy and triumph. He sees, with the eye of faith, heaven opening, and beholds the glorious and innumerable company amid which he is soon to take his stand, and the hope of future happiness prevails over the sense of present pain and the fear of approaching dissolution. In life and in death the true Christian is happy and blest, for to him 'to live is Christ, and to die is gain!'"

"In vain my fancy strives to paint
The moment after death,
The glories that surround the saint
In yielding up his breath.

This much—and this is all we know—
They are completely blest,
Have done with sin, and care, and woe,
And in the Saviour rest!"

Newton. J. J. B.

PASTORAL RESPECT.

THE pastor of the Church of England does not expect to receive *undue* or *unnecessary* homage. He does not wish to arrogate to himself more than is meet. It is not his wish, in order to entertain his own pride, to have any cringing to his person, or any flattery to his abilities. He knows what is to be read, 1 Cor. iv. 7. As to that which is dangerous, and otherwise objectionable, he is very careful. There are many other observations similar to the foregoing that might well be made. But to come to what he does, and has reason to expect—a *due* and *appropriate* demeanour to one situated as he is. It is not merely as a man, or as a fellow mortal, or solely as one in a higher station in life, by birth or education, but as a "minister" and "ambassador" of "the Lord of Hosts," he looks for THAT respect which *ought to* DESIGNATE his *official capacity*. True, he *is* a fellow sinner with others—for what man sinneth not?—but he is, through Christ, a *messenger of the Most High*, and, *as such*, is to be regarded. I say, *on account* of *the* Master, respect the servant, *even* though he do *not absolutely* "bear his high commission in his look."

A Meditation.

"In all thy ways acknowledge Him, and He shall direct thy paths."
Prov. iii. 6.

WHAT is it to acknowledge God? Is it merely to recognize him as our Maker, Preserver, or Benefactor? Is it solely to bow to his sovereign authority and power?—to give an assent, as a mere *matter of course*, to his existence and his declarations? Is there not, rather, much more implied in the acknowledgments of God? Does it not bespeak a *positive* and *precise* admission, that he is all that we can want or wish—that we can do nothing without him? Does it not tell of a setting forth of God's glory in a most obvious manner, even upon occasions unexpected by many in the world? How wide is the space for fruitful observation in that one respect—acknowledgment of God? O, reader, you must acknowledge God here, if you wish to be acknowledged by him, in such sense as you may be, hereafter!

Jehovah, who is referred to in the text above, is to be acknowledged *in all* the Christian's ways. This is the recommendation of the wise Solomon (who had grace to make the choice he did), and there is much for reminiscence and instruction here. Thus, there is no exception stated—no one way in which acknowledgment is not recommended. What says the careless and indifferent one to this? It is recommended upon apparently trivial, as well as upon palpably important events—upon *every* instance in which it can be satisfactorily said to be of advantage. Hear them ask for a moment! Do *all*, they say, bear this testimony, that the Lord my God is evidently before me—present to accept or condemn me for each action? This is but one of many questions that might hence arise.

And is there not somewhat very emphatical, as well as sweet and endearing, in the use of the personal pronoun—*him?* How *justly* does it cause us to view the *manifold* reasons that there are for the most *free* and *full* acknowledgment? It is to be remembered, too, that upon every occasion in which we do not fairly and properly acknowledge "whose we are," and "whom we serve"—the "Eternal!" we *actually* do acknowledge that *other* lords have dominion over us—a fact which well accounts for our present state and future prospects, the very opposite of what they should be.

Let us see what Solomon says next—"He shall direct thy paths!" Blessed encouragement to faith and practice! The Lord, when he perceives that there is a mere tribute to his power, wisdom, goodness, &c., vouchsafes to direct the way of the pious pilgrim. He *not only* condescends to *point out* the way—even the way of glory, through Jesus, but to influ-

ence, and *induce* us to *desire*, and to *follow* it, as our *best*, our *only sure* way.

Reader, may you and yours proceed this new year with this determination—I *will (with God's help)*, in ALL my ways, strive to acknowledge my gracious Lord! I will endeavour to discover fresh methods of showing myself on the Lord's side. And may the Almighty preserve your going out and coming in, from this time forth for evermore! E. W. B.

THE OLD VILLAGE CHURCH.

OFT I gaze on that calm quiet spot
With feelings of hallow'd delight,
Where the noise of the world is forgot,
And its follies are hid from the sight;
While its mouldering form I survey,
As round its blest precincts I stroll,
It beams forth a heavenly ray,
And sheds a new light on the soul;
Its graveyard all planted around,
With willow, and cypress, and birch,
Make solemn and sacred the ground
That incloses the Old Village Church!

When the peal of its organ I hear,
As calmly the orisons rise,
It comes like a charm on the ear,
And raises our thoughts to the skies;
It warns us at once to awake,
And for our Great Master prepare—
The road to His kingdom to take,
For the time of eternity's near;
Or when 'mid its tombstones I wend,
The mouldering records to search,
What thoughts of divinity blend
With the scenes of the Old Village Church!

Or when at its altar we kneel,
The soft Ebenezer to raise,
Oh! where is the heart that don't feel
The emotions of gratitude's praise,
When the small voice of conscience is heard,
To warn us our evils to fly,
While the preacher proclaims the glad word
That leads us to blessings on high?
With fervour how oft has he spoke
To those who hung back in the lurch,
And told them in truth 'tis no joke
To revile at the Old Village Church!

I. ISACKE.

THE STATE SEVERED FROM THE CHURCH.

Will it be said, "all this anxiety is very much disproportioned to the case, if you are sincere in your belief, that there is safety within the Church, as an ark which shall float on the waters when the fountains of the great deep of human desire are broken up?" It is true that we have nothing to fear for her, who bears a charmed life that no weapon reaches. She pursues her tranquil way of confession, adoration, thanksgiving, intercession, and divine communion, concentrated alike, for the present and the future, upon one object of regard, her Lord in heaven. This of the Church of Christ. And in the Church of England we find all the essential features unimpaired, which declare her to be a fruit-bearing tree in the vineyard of God. The Scriptures faithfully guarded, liberally dispensed, universally possessed and read; the ancient bulwarks of the faith, the creeds, and the sound doctrine of Catholic consent, maintained; the apostolical succession, transmitting, with demonstration of the Spirit, those vital gifts which effectuate and assure the covenant; the pure worship; the known and acknowledged fertility in that sacred learning, which, when faithfully used, is to the truth what the Israelitish arms were to the ark; and the everywhere reviving and extending zeal, courage, love: these are the signs which may well quiet apprehensions for the ultimate fate of the Church of England in the breast of the most timid of her sons.

But we need not be ashamed, with all this, to feel deeply and anxiously for our country—for that state, which, deriving its best energies from religion, has adorned the page of history, has extended its renown and its dominion in every quarter of the globe, has harmonized with a noble national character supporting and supported by it, has sheltered the thick-set plants of genius and learning, and has in these last days rallied by gigantic efforts the energies of Christendom against the powers and principles of national infidelity, bating no jot of heart or hope under repeated failures, but every time renewing its determination and redoubling its exertions, until the object was triumphantly attained. For this state we may feel, and we may tremble at the very thought of the degradation she would undergo, should she in an evil hour repudiate her ancient strength, the principle of a national religion.

I do not dream that the pupils of the opposite school will gain their end, and succeed in giving a permanent and secure organization to human society upon the shattered and ill-restored foundations which human selfishness can supply. Sooner might they pluck the sun off his throne in heaven, and the moon from her silver chariot. What man can do without God was fully tried in the histories of Greece and Italy before the fulness of time was come. We have there seen a large-

ness and vigour of human nature such as does not appear likely to be surpassed. But it does not comfort us that those opposed to us will fail. They are our fellow-creatures; they are our brethren; they bear with us the sacred name of the Redeemer, and we are washed for the most part in the same laver of regeneration. Can we, unmoved, see them rushing to ruin, and dragging others with them less wilful, but as blind? Can we see the gorgeous buildings of such an earthly Jerusalem, and the doom impending, without tears? Oh! that while there is yet time, casting away every frivolous and narrow prepossession, grasping firmly and ardently at the principles of the truth of God, and striving to release them in ourselves and in one another, we may at length know the things which belong to our peace!—*The State, in its relations with the Church, by W. E. Gladstone, Esq., M.P.*

THE TRUE SECRET OF PULPIT ELOQUENCE.

THAT there is a connection between the closet and the pulpit, no Christian will deny. The great question seems to be, *what is the connection?* The apostles evidently regarded it as most intimate and important. At a time when their attention was specially demanded to the secular matters of the Church, their unanimous decision seems to have been *to give themselves continually to prayer and to the administration of the word.* To this decision they steadfastly adhered through life. Faithful ministers of the Gospel, in every age, have had the same views, and adopted the same course.

The closet is not, as it seems to be regarded, the mere name of something, we know not what—somewhere, we know not where. The pastor's closet is the pastor's *home.* While, on the one hand, it is closely connected with the throne of God, on the other, it joins hard upon the pulpit.

But in what does the connection appear? In other words, what is the influence of the closet upon the pulpit?

In answer to this enquiry, three considerations seem peculiarly important.

1. The closet affects the preparation for the pulpit.

A devotional spirit is highly favourable to study. We have heard of an eminent minister, who said, "if he had but two hours in which to prepare for the pulpit, *one* should be spent in prayer." To say no more, there was philosophy in his resolution. There is a volume of meaning in the old maxim, "*bené orasse est bené studuisse.*" Says the lamented Payson, "Since I began to beg God's blessing on my studies, I have done more in one week than I have done in a whole year before."

Intimate communion with God affects even the selection of the text. It affects also the arrangement and style of the sermon. The preacher now, just on the verge of heaven, receives his messages, and commits them to his paper, or to his memory, in their freshness and warmth. Hence there is a simplicity, a vigour, and a point in his style, which he would not otherwise secure. His sermon might perhaps be "*splendid*" without the aid of devotion, but it would be the splendour of an icicle. The style might be soft and beautiful, but it would be the softness and beauty of moonlight. The warm and vivifying influence of the *sun* would be wanting.

Communion with God affects the *Spirit* of a sermon. The man who studies on his knees will avoid even

> "A line which, dying, he might wish to blot."

His sense of the presence of God and the worth of souls makes him fear to trace a word that shall be exposed to the mind of the Spirit, under whose influence he is writing.

2. The closet affects the *delivery of sermons.*

Hume, after hearing two ministers preach on a certain occasion, remarked, "the first spoke as if he did not believe what he said—the last, as if he was conscious that the Son of God stood at his elbow." A simple fact gives us the secret of this difference. The one was a vain, ambitious young man; the other was an old minister, remarkable for the simplicity of his piety.

There is a vast amount of preaching which nothing short of the utmost stretch of charity can regard as really and soberly in earnest. But what is the difficulty? Surely it is not because the *object* of preaching is not of sufficient importance. It is not because the *subjects* are not living and breathing realities. It is because "facts are spoken as if they were fiction." It is because the preacher did not *feel* the force of truth, he does not study "fast by the oracle of God." The sermon that has been wet with the minister's tears in the closet cannot be lifeless in the pulpit. Communion with God will affect —must affect—the delivery of sermons. It affects the whole man—his posture—his countenance—his tones—his gestures —all. You might as easily repress the pent-up fires of earth, as his emotion.

There is, indeed, much of what the world calls "pulpit eloquence" among men who know little of real communion with God. But it is easy to discriminate between what is properly pulpit eloquence, and what has been called "eloquence in the pulpit." The two are not the same. A man who is destitute of vital religion may be *eloquent* in the pulpit; but that deep, subduing, overwhelming emotion, which deserves the name of *pulpit eloquence,* does not exist. Even a dead body, under the influence of galvanism, may startle, and gesture, and look

wild: nay, an automaton may mimic life; but, after all, there is only a faint resemblance. You do not see the sparkling, spirit-speaking eye of a *man* urging immortal men to attend to their immortal interests.

Cecil says it was more than two years after he entered the pulpit before he learned the secret of preaching. "I thought (says he) that preaching was only going into the pulpit and *letting off* a sermon." He afterwards became a pungent and successful preacher, but not till he became, eminently, *a man of prayer.*

3. It scarcely need be added, that the closet affects the *success* of sermons.

Both Scripture and facts authorize the assertion, that God will most signally bless those heralds who are the most frequent in their applications to him for direction, and a renewal of their credentials. "He that goeth forth *weeping*, bearing precious seed, shall *doubtless* return again rejoicing, and bringing his sheaves with him." Many an honest minister seems to imagine that the word "doubtless" implies, after all, a *little* doubt. But there is nothing equivocal in the language of the Spirit. There may be some apparent exceptions to this rule, but if the whole truth were known, they would unquestionably be proved to be only apparent. God's promises are unqualified. Let God be true, though it prove every man a liar.

But we appeal to facts. After the ascension of Christ, the apostles went forth, and preached that he was risen from the dead—a point upon which everything depended in preaching him with success. Everywhere multitudes listened and believed. Churches in every direction were planted. The sternest enemies of Christ became his warmest friends. But what was the secret of this success! It may be told in a single sentence: "They took knowledge of them, that they had been with Jesus." The apostles had *seen* the Saviour; they had conversed with him; they could, therefore, prove that he had risen from the dead.

Equally true it is, that a personal and intimate communion with Christ renders preachers of the present day successful. If the man of God comes down from the mount with his face shining with heavenly radiance, the people will be affected by it. They will *feel*, they must feel,

"How awful goodness is!"

The most successful preachers, of every age, have been those who were most "with Jesus." Who are the men who have been most signally blessed during the last century? They are such men as Brainerd, who spent an incredible amount of time in prayer; and Edwards, who studied on his knees; and Whitefield, who is said to have spent at least two hours in his closet before preaching. It is said of President Davies, that

he never preached a sermon which was not instrumental in at least one conversion: some of his sermons brought many to the foot of the cross. For an explanation, we need only say, President Davies was a man whose soul was made of "heavenly fires;" he delighted to be in his closet. Shepherd was greatly distinguished for his success in preaching. When on his death-bed, he said to some young ministers that were present, "The secret of my success is in these three things:—

"1. The studying of my sermons very frequently cost me tears.

"2. Before I preached a sermon to others, I derived good from it myself.

"3. I have always gone into the pulpit as if I were immediately after to render an account to my Master!"

All who knew that devoted man would have united in expressing his "secret" in these three words—*in the closet.*

Facts might be multiplied indefinitely in proof of the point under consideration; but enough has been said to show, that preaching is not "the letting off of a sermon." The man who walks with God, and is worthy to be employed as an ambassador from his court, will forget himself—forget everything, but the overwhelming importance of his message to dying men. He is not the man to

——"Court a grin,
When he should woo a soul."

Let him succeed in disclosing to men their real condition, and holding up to their view "a true likeness of Christ," and he is content, for himself, to be "hid behind it."

The question, why is preaching so often ineffectual? is one which the revelations of the judgment will show to have a more serious bearing upon ministers than we are accustomed to suppose. How many score of cold and heartless men call themselves the ministers of Christ, and preach, and preach, and preach, as if heaven and hell were mere pictures of the fancy, and death an eternal sleep! O when will ministers of Jesus learn that stupidity is never so misplaced as when it appears in the herald of the cross? When will they learn that the only way to "magnify their office," and save souls, is to be praying men — that, if they would make the pulpit their throne, they must make the closet their study?

STANZAS.

"Why will ye die?"—*Ezek.* xviii. 30.

"Why will ye die?" the Saviour cried—
Why sink in wretchedness? for lo!
Have ye ne'er heard that I have died,
And died to rescue you from woe?

"Why will ye die?" Oh! sinner, why—
Why crucify your Lord anew?
Oh! listen to the warning cry,
Which says—"Oh, sinner, I died for you!"

Oh! sinner, return—return and come,
While yet it is your day of grace;
I now in mercy call you home
To seek an injured Father's face.

Shrewsbury. W. H.

The Churchman's Portfolio.

THE COMPILERS OF THE BOOK OF COMMON PRAYER.

THE first compilers of the Liturgy were a committee of bishops, and other learned divines; the most efficient being Cranmer, Ridley, Holbeach, May, Taylor, Haynes, and Cox. Some of these, when persecution arose afterwards, sealed with their blood the faith they had maintained.

During the reign of Queen Mary, the two Acts of Parliament which had authorized the use of an English Liturgy, called "the *second Prayer Book of King Edward VI.*," were repealed, and the Latin Liturgies were restored according to the Popish forms of worship. On the accession of Queen Elizabeth this repeal was reversed; and the second Prayer Book of Edward VI., with several alterations, was re-established. Some corrections and additions were afterwards made in the reigns of James I. and Charles I. In 1661, the year after the happy restoration of Charles II., various other alterations were proposed and adopted. The book, with the improvements then made, passed both houses of Convocation; was subscribed by the bishops and clergy; ratified by Act of Parliament; and received the royal assent, May 19, 1662. This was the last revisal of the Book of Common Prayer.

PROVERBS.

(From Herbert's *Jacula Prudentum*; first published in 1640).

He loseth nothing that loseth not God.
Better the feet slip than the tongue.
Ill ware is never cheap.
A cheerful look makes a dish a feast.
Virtue never grows old.
Were there no hearers, there would be no backbiters.
He that lives ill, fear follows him.
Fear nothing but sin.
He that respects not, is not respected.
Fly the pleasure that bites to-morrow.

PROGRESS OF CHURCH BUILDING.

Total number of Churches consecrated in 24 dioceses in England and Wales, from the year 1801 to the year 1842 inclusive 1061

Of this number, the Churches consecrated during the former thirty-two years—*i.e.*, from the year 1801 to 1832 inclusive—were 429

Churches consecrated during the latter ten years—*i.e.*, from 1833 to 1842 inclusive 632

DIOCESE OF LONDON.—Number of Churches and Burial-grounds consecrated by the Bishop of London, in his diocese, from his appointment to it in 1828 to October 16th, 1843 :—

Churches	100
Burial-grounds attached to twenty-seven of the above Churches	27
Other Burial-grounds	37
General Cemeteries	4

DIOCESE OF CHESTER.—Churches consecrated by the Bishop of Chester since 1828 183

THE TRANSLATORS OF THE BIBLE.

The English translation of the Bible, now in use among us, was begun in the spring of 1607, in the reign of King James I., and finished in about three years. The work of the translation was performed by forty-seven of the most learned men in the Universities, and other places. These translators were ranged under six divisions, and several portions of the Bible were assigned to them according to the several places where they were to meet, confer, and consult together. The name which stands at the head of the list of translators is that of Dr. Lancelot Andrewes, at that time Dean of Westminster, and afterwards Bishop successively of Ely and Winchester. The translation of the Bible came forth in the year 1611, the divines employed having taken the greatest pains in conducting the work ; for they had not only examined the original, but also compared together all the existing translations in the Italian, Spanish, French, and other languages.

ARTICLES, CANONS, AND HOMILIES.

The Thirty-nine Articles of the Church were agreed upon by the archbishops, bishops, and the whole clergy, in the Convocation held in London, A.D. 1562. The Constitutions and Canons Ecclesiastical were agreed upon in Convocation held in London, A.D. 1603, and confirmed by the license of King James I. The Homilies were first put forth by Edward VI., and republished in the reign of Queen Elizabeth, A.D. 1562.

Notices of Books.

Illustrations of Baptismal Fonts. London: John Van Voorst, Paternoster Row. Parts I.-IV.

This work is one of surpassing interest and beauty. It does credit to all the parties concerned in it, and we trust will have a circulation bearing some proportion to its worth and value. The Churchman, the antiquarian, and the architect may alike feel his obligation to the eminent publisher, for his zeal, and taste, and enterprize in entering upon his present undertaking. We wish him hearty success.

The Mystery of the Lord's Supper expounded. A Sermon, by the Rev. W. A. Holmes, D.D. London: Painter, Strand.

A Scriptural View of the Communion of the Body and Blood of Christ. By Jeremiah Jackson, M.A. London: Painter, Strand.

Neither of these small pamphlets can be read without interest or profit. To our minds, they set forth the scriptural doctrine of the *real*, but not the *corporeal*, presence of the Lord Jesus in the blessed Eucharist, and maintain the integrity of the Church's views in reference to that holy ordinance.

Gothic Architecture—its Decline and Revival, &c. By Samuel Rowe, M.A., Vicar of Crediton. London: W. E. Painter, Strand.

This pamphlet, which formed "the substance of a paper read before the Exeter Diocesan Architectural Society," contains much useful and instructive matter. Those interested in architectural questions will be able to appreciate the value of the author's views.

The Authority of the Services for Nov. 5th, Jan. 30th, May 29th, and the Accession of the Sovereign, considered. By the Rev. T. Lathbury. London: Painter, 342, Strand.

The name of the esteemed author of this is too well and deservedly well-known to need one word of recommendation from us. Suffice it to say, that the subject here treated of is interesting, and handled with judgment and good feeling. We recommend its careful perusal.

Miscellanea.

THE CITY OF THE GOLDEN KING.

The bright, bright sun had ruled the day, and reminded of Him at whose word he commenced his course—of whom it is said, "The day is thine, and the night is thine; thou hast prepared the light and the sun." The shades of evening were soon about to set in, the golden glow spread over the distant west. "Father (said Lorenzo), you spoke to me of it the other day; bring me over there (pointing to the hill about half a mile off); must not that be the city of the golden king?" His father made no comment, but went on; and the farther they came, the farther off seemed the lovely brightness and the beauteous hue. Lorenzo was getting disappointed; his father cheered him, and said—"This, my Lorenzo, is what you will meet with in this world—disappointment. You will hear of much that is good, and bright, and enlivening, but 'all' will not prove to be 'gold that glistens.' And, on the other hand, although you are not satisfied in your expectation of finding the golden king and his city, where you hastened to look for him and it: I will tell you of what is to be learnt from the sun in his splendour, as it has just appeared to you. There is, my Lorenzo, 'the Sun of Righteousness' (Mal. iv. 2), which is faintly pictured by yonder orb screened from us by the hill. Yes, even in its most dazzling state (Lorenzo here seemed delighted), him may you seek, and his city—'the new Jerusalem!' If you only seek him and that really and truly, devoutly and fervently, sensible of your sins, and of his holiness, believe me, you shall 'see the king in his beauty;' you 'shall behold the land that (in one sense) is very far off,' in another is as near as you could wish!" E. W. B.

FREE USE OF COMMON EXPRESSIONS OBJECTIONABLE.

Two classes of persons are often noticed—those who seem to be too particular, and those who seem not to be particular enough. The former have been, and will be, found fault with by many, for making others "offenders for a word." The latter can have no such accusation brought against them; because they make it their business to affect little, and so less is to be expected from them. Upon common occasions, it would be deemed, by some, well nigh Puritanical, to apply the rigour of religion, as it might not unfitly be styled by those who dislike its restrictions of some, if not every, sort. Nevertheless, will not "the highest style of man"—will not a truly Christian man have some care for the "idle word," and for the *inconsiderate* expression of the lips? Now it is to the latter that I wish at present to direct attention, and, for this purpose, shall take a few words and phrases of common usage, to show what I mean. The ordinary application of the term

"Fate," when examined, will scarcely admit of Christian consideration; if we investigate it, we shall, I think, not unfrequently discover more of heathenism in its designation, than anything better. "O Lord," and "Good God," speak for themselves; so does every word of similar import. "Unfortunate" is another word which would bear remark: how often do we find this word hastily used? Without looking always for the Bible sense of occasional expressions, we may surely glean something from the perversion that is apt to prevail. "He had a lucky escape," is one of those phrases which I wish to instance, as exhibiting an indication of chance, or personal ability, or dexterity, rather than the ascribing all to "the great First Cause," and to his power, ability, and providence. The very word "lucky," though it serves to describe what is meant is, in some sense, objectionable, and "happy," or "favoured," might perhaps be substituted. "Wretched weather! is it not?" we hear it said by those who would blame us, if we asked them as to who permits and directs the course of things. God grant that seasonable and edifying words may, if by degrees, prevail amongst us.—*Ibid.*

"But in vain do they worship me, teaching for doctrines the commandments of men."—*Matt.* xv. 9.

It has pleased some to underrate the regulations of the Church of England, and here is a text usually adduced in support of their practice. Now, if ours were merely "the commandments of men," there might be some show of reason on their side. But the contrary can easily be shown: and, surely, great is the responsibility of any who would "wrest" the above, or any other Scripture, to suit their purposes. When man's opinion is set up in opposition to God, then it is that the former must, by the Christian, be considered to succumb to the latter. It is not so with us; for we do not desire to "*transgress the commandment of God,*" nor do we wish to "*make the commandment of God of none effect.*" There was room for such charge with respect to those of whom our Saviour spoke, and, therefore it was, that their design and audacity required to be discovered and pointed out. To substitute tradition for doctrine, or to give the former other than its due importance, can scarcely be charged with justice upon the Church of England. Alteration or avoidance of scriptural injunctions, merely to satisfy or to gratify "humours and perverseness," may well be disapproved by the sincere. It is very necessary to recollect in *what* and how far concession may *safely* be extended. "We must take away, not only ceremonies, but also sacraments, before the Quaker will join with us. We must take away not only ceremonies, but also infant baptism, before the Anabaptist will join us. We must *take away not* only ceremonies, but also the whole order of

bishops, before the Presbyterian and Independent will join us. In viewing the text (Matt. xv. 9), and many such others, may we remember the *absolute* and *relative* meaning of Jesus to those around him, and to us. This, together with prayer "of the understanding," will prevent many a mistake and many a let, and promote edification and comfort. "Holy Church" has enjoined nothing but what is wise and good. She says not, "Come, you must obey, right or wrong." She seeks not such spiritual bondage. It is with her—"Come, my dear sons, I will teach you (through the Spirit) the good and the right way. I will teach you 'the fear of the Lord.' 'Wisdom is the principal thing; therefore, get wisdom, and with all thy getting, get understanding, even a wise and understanding heart, understanding what the will of the Lord is.' 'Buy the truth, and sell it not.'" (Prov. xxiii. 23).—*Ibid.*

"Devotion's every grace, except the heart."—*Burns.*
"My son, give me thine heart."—*Prov.* xxiii. 26.

Devotion without the heart! what an anomaly! "Every grace" of it without the heart! what an inconsistency! Still we may see here but too truly pictured the practice and the inclination of many in the world. Surely, real "devotion is the life of religion, the very soul of piety, the highest employment of grace;" and, if it be worthy to be styled "no other than the prepossession of heaven by the saints of God here upon earth," it is, still more, fit to be observed. It is the Christian's *high* privilege to "*think* upon God," and to serve him—to be bent upon those eternal things, which, "after this painful life ended," and the intermediate space between death and actual judgment, shall begin to be experienced by the saints in heaven! With regard to this firmness of intention and purpose, how much might be said. Baxter, in his "Saints' Everlasting Rest," says—"Take a poor Christian, of a weak understanding, a feeble memory, a stammering tongue; yet his heart is on God; he hath chosen him for his portion; his thoughts are on eternity; his desires are there; he cries out, 'O, that I were there.' He takes day for a time of imprisonment, in which he hath not had one refreshing view of eternity. I had rather die in this man's condition, than in the case of him who hath the most eminent gifts, and is most admired for his performances, while his heart is not taken up with God. Now let us apply those beautiful words of Solomon—"My son, give me thine heart;" it is added, "and let thine eyes observe my ways." When ever the heart is given to God (and let us remember that what is given among us is not often taken away again, which may suggest a useful hint), when ever too the eyes are directed to *observe* his ways, there will be devotion's *every*

grace *accompanying* the heart. Pray, therefore, to the Almighty, that you may be so *affected* and so *attentive*, as that it may be *evident*, that "it is not a vain thing" with you, but "for your life!" Oh, discern as much as possible the goodness and gentleness of God, and you will rejoice to say, "Sweet is thy mercy;" and continuing in the paths of piety, hope to be "receiving the end of your faith, even the salvation of your souls!"—*Ibid.*

Treasury.

In heaven God manifests himself in a most refulgent manner. The Lord Jesus Christ is there crowned with the majesty of the divine empire. What hath not the Son done for the glory of the Father? and what will not the Father do for the honour of the Son? What recompense is correspondent to his humiliation, who lost his life rather than his obedience? The Father was so highly honoured by Christ, that, to satisfy his infinite love towards him, he hath dignified him with a name and a state that transcends all created glory. There the angels, the princes of the celestial court, in all their bright orders, encompass the throne of God and pay their humblest homage to him. There the saints appear transformed into the likeness of the Son of God. Their souls, radiant with pure, unspotted holiness, shine through their bodies, as sun-beams transmitted through crystal: they, in their several degrees of glory, shine like the stars, for ever and ever.—*Dr. Bates.*

The saints are a royal priesthood to God, in a state of eminency and separation from the rest of the world. They now offer up the sacrifice of praise and the sacred incense of prayers, infinitely more pleasing to God than all the sacrifice of beasts, and the most precious gums of aromatic spices, that with their sweet smoke perfumed the temple. But in heaven, their bodies, having become spiritual, are qualified for the exercises of heaven, and all their powers are in a holy heat and rapture, admiring and praising the blessed God. They are always under the direct beams of God's favour, which are vigorously reflected in their praises. Their affectionate praises are renewed without intermission, because the divine favours are renewed every moment. There is a perpetual circulation of graces from the blessed Creator, and thanksgiving from the happy creature. Their hearts are eternally inflamed, and their mouths eternally opened to glorify God.—*Ibid.*

Know this, that those who never had sick nights nor days, in conscience, for sin, cannot have but such a peace with God as will end in a sad war at last.—*Baxter.*

No sacrifice is so pleasing to God as a broken and contrite eart: repenting tears are the joy of God and angels. Bring ie vessel of a contrite heart to the throne of grace, and God ill pour in the oil of mercy. They are joined together. ardon of sin is the richest blessing; it settles upon us the ichest charter of the promises: pardoning mercy makes all ther mercies relish sweeter; health, riches, and honour are weetened to us by it. David had a crown of pure gold set pon his head, but he did not bless God so much for that as or the crown of mercy; the forgiving of his sin, and the blotng out of his iniquity, made him enjoy all his blessings. Now hat is it makes way for the pardon of sin, but repentance? When David's soul was humbled and broken, then the prophet Nathan brought him that good news, "the Lord hath put away hy sin." "Though your sins be as scarlet, they shall be made hite as snow." God will not go from his promise, though ve have glaringly broken our part of the covenant; he will ecome a friend to such as break off from sin, and enter heerfully into his service. His power shall be theirs, to keep hem in every time of need; his wisdom to counsel, his spirit o sanctify, his promises to comfort, his angels to guard, and his nercy to save. Tears of repentance are sweet; the soul is ever more enlarged and inwardly delighted, than when it can nelt kindly for sin. David, who was the great mourner in Israel, was the sweetest singer: the joy of the wicked turns o sadness, but the penitent's sadness turns to joy. May we oth weep for sin, and turn from it. If ever God restores omfort, it is to his mourners. This repentance must not be ike the mourning for a friend, which is soon over; it is the ork of our lives—the issue of godly sorrow must not be topped till death; after sin is pardoned, we must repent; we in daily, therefore repent daily. Many feel repentance uneasy o them, and are impatient; this medicine, for the good of the recious soul, must not be left off till death; when, as all ther tears, so those of godly sorrow shall be wiped away. eek to God, through Christ, for a penitential heart; it is his romise to give it, and a spirit of mourning. He gives us his ord as a rule of holiness—pray for his grace as a principle of t.—*Rev. Thomas Watson.*

To walk with God is a word so high, that I should have eared the guilt of arrogance in using it, if I had not found it n the holy Scripture. It is a word that importeth so high nd holy a frame of soul, and expresseth such high and holy otions, that the naming of it striketh my heart with reveence, as if I had heard the voice to Moses, "Put off thy shoes rom off thy feet, for the place whereon thou standest is holy round." Methinks he that shall say to me, "Come, see a man hat walks with God," doth call me to see one that is next to n angel or glorified soul. O happy man that walks with God, though neglected and contemned by all about him!

What blessed sights doth he daily see! what ravishing tidings! what pleasant melody doth he daily hear, unless he be in his sorrows or sickness! What delectable food doth he daily taste! He seeth by faith the God, the glory which the blessed spirits see at hand by nearest intuition! He seeth *that* in a glass darkly, which they behold with open face! He seeth the glorious majesty of his Creator, the Eternal King, the Cause of causes; the Composer, Upholder, Preserver, and Governor of all the worlds. He beholdeth the wonderful methods of his providence, and what he cannot reach to see he admireth, and waiteth for the time when that also shall be open to his view. He seeth by faith the world of spirits, the hosts that attend the throne of God—their perfect righteousness, their full devotedness to God, their ardent love, their flaming zeal, their ready and cheerful obedience, their dignity and shining glory. He heareth by faith the heavenly concert, the high and harmonious songs of praise, the joyful triumphs of crowned saints, the sweet commemoration of the things that were done and suffered on earth, with the praises of him who redeemed them by his blood, and made them kings and priests unto God. And in the beholding of this celestial glory, some beams do penetrate his breast, and so irradiate his longing soul, that he is changed thereby into the same image, from glory to glory: the Spirit of glory and of God doth rest upon him; and what an excellent, holy frame doth this converse with God possess his soul with; how reverently doth he think of him! What life is there in every name and attribute of God which he heareth and thinketh on! The mention of his power, his wisdom, his goodness, his love, his holiness, his truth—how powerful and pleasant are they to him! While to those who know him but by the ear, those are but like common names and notions.—*Baxter.*

Church Notices

FOR THE MONTH OF MARCH.

March 25. THE ANNUNCIATION.—This day is observed to commemorate the announcement made to the Virgin Mary, that she should be the mother of Jesus Christ. The day is called, in reference to the Virgin Mary, Lady Day.

March 31. SUNDAY BEFORE EASTER.—This Sunday is generally called Palm Sunday, because the multitude who met our Lord on his entrance into Jerusalem strewed branches of palm-trees in the way. It is sometimes called Passion Sunday, as we this day enter the week, which, in memory of our Lord's passion or suffering, is called Passion Week. The Church has appointed a particular service for each day in this week.

W. E. Painter, 342, Strand, London, Printer.

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BRISTOL CATHEDRAL.

THE see of Bristol can be traced no higher than the dissolution of the larger religious houses. The monastery of St. Augustine was the original seat of this diocese; and this monastery was converted into an episcopal establishment, a bishop supplying the place of an abbot; in the room of a prior, monks, and novices, a dean, prebendaries, and canons being appointed.

The founder of this abbey was Robert Fitzharding, mayor of Bristol, who, in the year 1148, according to Leland, Willis, and Tanner, or in the year 1120, according to others, founded here a priory of black canons, having St. Augustine as its patron saint. This priory was, towards the close of the reign of Henry II., changed into an abbey, and by Henry VIII., in the year 1542, into a cathedral church, who dedicated it to the holy and undivided Trinity. Richard, the first prior, was instituted in the year 1148, and died in 1186. William de Bradeston was the first abbot, which office he resigned in 1242, and died in 1252. Edmund Kaulle, or Knowle, was elected abbot in 1306. Willis says, during his government, he

built the present church from the ground, with the vestry, and obtained from the king a confirmation of all the possessions of the monastery, dated 10th Edward II. The last abbot was Morgan Williams, who surrendered his convent into the king's hands, December 9, 1539, and obtained a pension of 80*l.* per annum, upon which he retired into private life.

The diocese of Bristol was principally taken out of Salisbury, the county and archdeaconry of Dorset being annexed thereto, but partly from the diocese of Worcester, by separating several parishes in Gloucestershire, some of which were within the city of Bristol, and three other churches or chapels, also in Bristol, which belonged to the diocese of Bath and Wells. This see was lately united to Gloucester, and a new diocese formed under the name of *Gloucester and Bristol.*

Of the original church of St. Augustine, nor of any of the monastic buildings, except the chapter-house and its vestibule, the lower part of the abbey gate-house, and some doorways of the bishop's palace, nothing now remains. Probably the elder lady chapel is the portion next in point of date. The remaining portions of the sacred edifice are of a period much later, and probably of nearly equal date.

This cathedral is not a complete conventual building, having no nave with its aisles, no porch, no western entrance. There can be little doubt that these formed parts of the original design, the execution of which for some reason was delayed. At present it consists of a tower with transepts, an ante-choir, a choir with aisles, an elder lady chapel, and a chapter-room. With the exception of those parts of the building already referred to, as forming portions of the original structure, the general character of the architecture of this cathedral may be denominated *decorated,* a style which prevailed in the fourteenth century.

The present bishop is the Right Rev. J. H. Monk, D.D., consecrated A.D. 1830.

THE SAINT'S DECLARATION AND PRAYER.

"I will always observe, obey, do his will, and always call him 'Jesus, my Master.'"—*G. Herbert.*

"Jesus, my Master," unto Thee
Except I live, how shall I see
Stupendous joy above?
Unless prepared this bliss to love,
Sad would e'en climes of glory prove!
"My Master"—give me to fulfil,
Yes, as I know, Thy blessed will!

"Master!" observe, direct my way—
Assist me lest I go astray,
Soon, tho' I seem erect:
Thus aided by Thy mighty power,
Emblems of peace shall every hour
Rejoice my retrospect!

PRAYER.*

No duty is more authoritative in its obligation, or more familiar, obvious, and general in its practice, than that of prayer; yet none can be, at the same time, more mysterious in its principle. Immutability is an essential attribute of the divine nature: "With God (we are told) is no variableness, neither shadow of turning;" and yet, while no act of ours can affect the divine purposes, or alter the divine decrees, we are assured by the Lord himself, that "men ought always to pray, and not to faint." Nay, we are even certified, that the destinies, not only of individuals, but even of communities and empires, have been influenced by the effectual fervent prayer of a righteous man. "Elias (said the apostle James) was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months. Again he prayed, and the heavens gave rain, and the earth brought forth her fruit." Nothing is more easy than to construct out of this a seemingly inextricable dilemma. If the drought was predetermined by God, it would have ensued without the prayer of the prophet: if it were not predetermined, where is the unchangeableness of God; while, if both the prayers and the drought were preordained in the relation of cause and effect, why should Elijah be cited as an example to all succeeding generations for doing simply what he was predestined to do? We have, however, a prompt and decisive answer to all such subtle and sophistical questions: "Known unto God are all his works from the beginning of the world;" but they are *not* known to man, and the knowledge of man is the standard of his duty. He knows not whether it is the purpose of God to grant or to withhold, but he knows that it is for him to deprecate the evil, and to supplicate the good; and surely it would be an act of consummate folly, as well as of inexcusable presumption, were man to refuse obedience to God's commands, on the plea that neither his obedience nor disobedience could alter or affect God's

* From "Introductory Remarks to Family Prayer for every Morning and Evening in the Month." By the Rev. T. Raven, M.A., minister of Trinity Church, Preston. Seeley, London. We can honestly recommend this manual of prayers.

purpose. It is just as true that the divine command constitutes man's duty, as that the divine counsel determines man's destiny; and our concern is, therefore, not to explore the secret of the counsel, but to obey the tenor of the command. We may leave the principle of prayer as we found it, buried deep in the fathomless ocean of the divine perfection, accounting it sufficient inducement to ask, that we shall receive; to seek, that we shall find; to knock, that it shall be opened to us; and so "an entrance shall be ministered to us abundantly into the kingdom of Christ and of God."

Relative Duties.

NO. IV.—SERVANTS.

"A servant who was dear unto him."—*Luke* vii. 3.

As little Jane Murray was walking home with her father from the church, the first Sunday after she returned from school, she said, "Father, why were my uncle and aunt in mourning? I never heard of any of the family being dead! How was it, father?" Mr. Murray replied, saying, "You heard that John Scott, their servant, was sick. He is dead. He was buried the day you broke up. We had no time, since you left school yesterday, to tell you." "What! father, are they in mourning for Scott? I thought that people did not go in mourning for any but their own *near relations.*" "Very true, Jane: generally people do not go into mourning for servants. But John had been in the family's service for many years, and he was greatly beloved for his good conduct. You remember how kind he always was to you, as indeed he was to everybody. He was very good in many other ways—so that they put on mourning for him as if he had been one of the family." "O, poor John! He was always so good, father, to us all. I am very sorry indeed for his death. He did not look well when I went to school. Was he long ill, father? and what did he die of? I dare say that uncle and aunt did all in their power to preserve his health, for they are so good and kind, like you, father, and like my mother, to every one that is ill." "If the Bible has not taught us to be kind to one another, Jane, it has not taught us what we ought to learn from it. For the whole Bible is love from God to us, and love from us to each other." "Pray, father, who was John Scott? Where did he come from? How long did he live with my uncle? What was the reason of his being so good? Why are not all servants good? The servants at Mr. Thomas's house are very often sent away for bad behaviour: why don't they do as

John used to do? How is it, father?" "Jane, you ask me so many questions at one breath that I do not know which to answer first; but if you will have patience, I will give you a short account of John Scott, and then you will learn some things, I hope, that will be profitable to you." "Thank you, father, I know I speak too much. I will listen to you, and say nothing until you shall have done."

"I just remember John Scott's father and mother living in the cottage where John lived, and he was a big boy at the village school. His master taught me and my brother to write; and he used to show us the clean copies of John, saying that he was one of his best scholars. John soon afterwards went to service to Mr. Thomas, where he continued five years. Mr. Thomas was not of a very kind temper, though he is a very good sort of a man. He was rather rough and cross, in his way, to those about him, so that servants very often thought it hard to be thus treated, and they often leave him. One cross word often leads to another, and thus it is that servants and masters part for mere trifles. Both should take care in this respect, and remember that 'temper is everything.' I will give you one example of John's principle when he was at Mr. Thomas's house. Something happened in Mr. Thomas's coal-pit that seemed to require one of his colliers to work on Sunday. The man refused to work on Sunday, because he thought that God's commandment required *holy rest* on that day. He then asked John to do it. John said that though it was not *his* work to mind the coal-pit, nevertheless that he would go as soon as the clock struck twelve at night (the Sunday night), and work at the pit until six in the morning on Monday, by which time the colliers would go to their work without hindrance, and he (John) could go to his own work as usual. This regard to the Sabbath had such a good effect upon Mr. Thomas that he built the Sunday-school at H——, that all his colliers' children might be taught. When I was attending one of the meetings of the Bible Association, in London, I related this circumstance, after which a gentleman gave me a guinea for John Scott, to encourage such good and conscientious conduct.

"When my brother married, John Scott became one of his servants, where he continued until his death. John had been from his childhood very dutiful to his parents—afterwards very faithful to his first master, and he was never exceeded in sobriety, honesty, and diligence all the time he lived with your uncle. He was a remarkable man for almost every good thing; he never could be induced to go to a public-house; he used to say to his acquaintance, 'Lads, keep the *right* side of the public-house, that is, the *outside*.' One of Mr. Jones's servant-men, who lived at C——, asked John one day, 'What is the meaning of the petition, *Lead us not into temptation*, but

deliver us from evil?' John, knowing his propensity to drink too much, replied, 'As you go out of the town this afternoon, go straight forward up the middle of the street: turn not to the Angel-inn nor the Bear-inn on your left; be sure you go not near the Nelson, or the Wellington, or the King's Arms, on the right. Take care to avoid the beer-shop by the turnpike-gate. Go not near the Jolly Butchers at —— green; and when you go home, go early to bed. Go to-morrow to church, when you can ask Mr. H—, your good curate's meaning of the Lord's Prayer, and then you will have a *practical comment* on the petition you requested me to explain to you.'

"If you, my dear Jane, remember what the Bible said about Eliezer, Abraham's servant, the little maid, Naaman's servant, Rhoda, the maid-servant in the Acts, and Onesimus after his conversion, you will see what good servants ought to be. John Scott, I verily believe, was faithful to his master. He was the same diligent good man in my brother's absence as well as when my brother's eye was upon him. John was a good contriver in everything. He rose early, and had his morning's work despatched; he never loitered or slumbered over his work; he was always cheerful, never grumbling or complaining. When he was alone, and within hearing, he was singing some pretty hymn, or his favourite song, 'God save the King.' This you could always hear, so that his good temper was proverbial. If any other servant was stupid, or cross, or idle, John would bring out some pleasant remark, or some interesting story, to put all about him in good humour. His piety was unquestionable."

"But, father (said little Jane), how is it that Mrs. Mortimer's servant, who, she said, was a Methodist, is so cross and so slothful? She said that she would rather have any girl than a professor of religion." "Stop, Jane, stop, if you please; did you not promise to be silent till I finish? If Mrs. Mortimer's servant is a Methodist and a bad servant, you must not blame the Methodists for it. I believe that the Methodists give, as they ought to do, good instructions to their servants, though I believe that the instructions of the Church are best for servants, yet I hope other denominations instruct their domestics in piety, honesty, industry, and prudence. There are bad and good servants everywhere. We must strive, by our examples, our instructions, and our prayers, to promote piety and virtue among all ranks. You must now, at home, teach the servants some good lessons out of the Bible, 'Trimmer's Servant's Friend,' 'Cecil's Advice to Servants,' 'The Faithful Servant adorning the Christian Character,' and other books of the same sort that your mother will give you for that purpose. You must learn, too, what is the duty of masters and mistresses to their servants; because if we expect our servants to be dear to *us, we must* be kind to them. Our commands should be given

with kindness. Remember that Jesus Christ, the Son of God, took upon himself the form of a servant for our sakes; his grace, therefore, and his example should teach us all to do our duty to one another, for we must all give an account of ourselves to God, with whom there is no respect of persons. We may be useful and honoured as servants. Here we are passing the house of Mr. Caulfield, who is the high-sheriff this year: I remember him a poor collier boy, working in a coal-pit. By the gracious providence of God blessing his labours, he is now rich, and he is pious too—his benevolence is unbounded. Look to that poor man who is now coming to meet us; he once rode in his own carriage. How wonderful are 'the changes and chances of this mortal life!' It is not our *rank* in life, but the duties of that rank, whatever they be, that make us honourable, if by God's help we fulfil them to the glory of his name."

By this time Jane and her father arrived at their own door. If God be pleased to spare the writer's life and health, he will give an account of Jane as a *wife* and a *mother*, in some future number of this publication. The above, the reader is assured, are all real facts which the writer knew. So we are not entertaining village Churchmen and Churchmen with *fiction*, but edifying them with *truth* for their present and everlasting good.

March 5, 1844. W. M.

The Poor Man's Church.

BY REV. W. GILLMOR, M.A., PERPETUAL CURATE OF ILLINGWORTH.

Extracted from "The Pew System: a Letter to the Venerable the Archdeacon of Craven."

TRUE it is that the Anglican Church is, *in theory*, "the poor man's Church"—that distinctive character of the Christian Church. In *theory*, the parish church is open to the humblest parishioner; and the most destitute pauper, however alien or mean, who knows not where else to seek a resting-place, should enter therein—that equal home of the richest and the poorest*—that place of common worship, with a spirit, humble indeed, as befits him, towards his Maker; but towards man, erect in conscious equality of brotherhood with the wealthiest and noblest of his fellow-creatures. In their parish church—he house of Him who is no respecter of persons—they who

* "In the Church and its possessions I see the patrimony of the working classes, who have neither house nor land of their own private property."—*Cobbett.*

have not a farthing to pay are entitled, as their indefeasible birthright, to receive honourable position, and all those attractive sympathies which can be there supplied to soothe the worn-down spirit and to bind up the broken heart—the solemn prayer, the soothing chant, the inspired word, the most comfortable sacrament of the body and blood of Christ, that peace which passeth all understanding. Yes, in *theory*, the English Church is "the poor man's Church"—free to him as the light of heaven; and cursed is he who would rob him of this sacred inheritance. Such is our holy Church, and not in theory only, but also in constitution; such is the actual law of the Church. Every parishioner has a right to be seated, so long as there is room, in his parish church. It has been built for the general accommodation of all classes, and all its seats, with few and slight exceptions, are free to all. But is this principle carried out into practice by our "Establishment?" How does it fulfil its original character of being the Church of the poor? What is the fact? You mention "the anomaly of the poor man's Church." Where, in this "most illuminated era of Protestantism," according to our present Church arrangements, do the poorer classes find room? Is it not an insult to the understanding and the feelings of the "common people," who would now, as of old, "hear Christ gladly," to call the parish church—now that its sacred floor is usurped by money, rank, and power—as it used to be, the Church of the poor man? "It is like throwing a loaf at a hungry man, without thinking whether it will reach him, or whether he will be able to gather up the crumbs into which it may break." It is like saying, "Depart ye; be ye warmed and filled; notwithstanding ye give them not those things that are needful."*

"It has been too much the practice in all parts of the kingdom to occupy the best portions of the church with close and appropriate pews—an appropriation unknown till after the Reformation; and to drive the poor to distant, damp, and dark situations, far from the minister and the place of his ministrations. This should not be. The evil should be remedied when possible, and the comfort of the poor should be more consulted. They have at least an equal need of instruction, of reproof, of consolation, of encouragement. If lower in worldly circumstances, they are not lower in the sight of God; and their souls are precious in his sight."† "The poor, who, owing to the obtuseness of their senses and perceptions, need to be near the minister, are thus driven to the skirts of the church, where only dim broken sounds reach their ears, the connecting links of which they are unable to supply, and where, if they are not altogether out of sight, they can but imperfectly discern those accompaniments of manner and

* Wallinger's "Consecration Sermon." † Bishop of Hereford.

voice and gesture in which so much of the force of preaching lies, and which are especially requisite to persons less familiar with the power of words, and less easily impressed by them."* And what is the result of this system of discriminating the rich and the poor in the house of prayer—this parcelling out our churches into high-walled pens among individual families, like private property? The poorer classes—the defenceless poor—Oh! shame, in the poor man's Church!"—gradually, because they are thrust out, recede from the pews, so very tenaciously retained and defended by the occupiers of the chief seats in our churches, and are compelled to sit in the cold aisles, in dark, remote, and neglected corners, behind some massive piers, or in the back places of the galleries, exposed to currents of air occasioned by opening doors. At length their rights being triumphantly usurped, they begin to remit their attendance. Costs and other difficulties prevent their obtaining a legal remedy for the restoration of their common spiritual privileges. The old, indeed, may continue to linger, "like spectres haunting the scene of their former short-lived happiness"† at the accustomed place; but the young and the indifferent become neglecters of public worship, and assign as a plea, that, owing to the pew system, they have no room in the Christian temple. The meeting-house, however, always ready to foster and embitter division, is open; and though the prepossession in favour of evangelical truth and apostolic order may be strong, yet occasional attendance takes place; the more hopeful of those who could find no accommodation at church go to meeting, where "chief seats" may be obtained—thus becoming guilty of the fearful sin of schism. The remainder neglect religion altogether.

"Let those who inveigh against the gin-palace and the beer-shop weigh the matter carefully, whether, if they defend and support our pew system, they are not making themselves accessory, in some degree, to the ruin, temporal and eternal, which these nuisances are daily bringing on thousands of our countrymen."‡ "While that system lasts, it is habitually banishing, as has been already said, its thousands and tens of thousands from all participation in Church privileges; it is confirming them in habits of thorough, ingrained irreligion and worldliness; it is perpetuating those evils, through the force of parental example, among the countless numbers of the generation now rising to maturity among us; and it is nourishing feelings of jealousy, irritation, and suspicion, toward their superiors, far and wide, among those whose prayers might, but for it, be ever ascending to heaven in our behalf from our open sanctuaries, and drawing down a constant

* Archdeacon Hare. † Milford Malvoisin. ‡ Bowden on Pews.

shower of blessings upon our land. But we will have our pews—we will enclose ourselves in them; and therefore, instead of these prayers for us and ours, we are content to have the cries of them whom we are defrauding of what is far more precious than their earthly wages, 'enter into the ears of the Lord of Sabaoth.' "*

"Alas! we know not what we are doing! Our pride, our luxury, and our exclusiveness have succeeded in disuniting almost all the ties which of old united the several classes of our population: the rich have well nigh alienated the hearts of the poor. One link yet holds them together—the strongest of all—the bond of Church fellowship: break that and there is nothing left to hold the social system together. We have sown the wind; may God have mercy upon those who live to see the whirlwind harvest!"†

You (Mr. Archdeacon) wind up your most correctly expressed catalogue of the crying evils of these "separate inclosures," by deprecating "the intrusion of the distinctions of worldly station, where, if anywhere, we ought to meet under the full sense of Christian brotherhood."

In the house of prayer we should ever bear in mind that all men are equal—a principle which the rich man ought ever humbly to cherish, and the poor man to respect. The Church is "God's house—the home and sanctuary of his poor—where rich and poor meet together, not as rich and poor, but as one in the blessed equality of true brotherhood in Christ."‡ All are one body, joint partakers of the one bread. There poverty should offer no other indication of its endurances than such as it cannot leave behind it in the passing world—such as it cannot fling down at the consecrated porch. But least of all should the destitute or the fatherless one find that the same fortune which oppresses him without awaits him even there—that in the hallowed abode of our heavenly Father the same worldly and reproachful distinctions, the same harsh separations are prepared for him—that in that house, where all that is heard and all that is prayed for ought to remind the rich and poor, who there meet together, of our glorious belief in "the communion of saints," and that hereafter they shall stand in the "house not made with hands," without a recognition of the fortuitous circumstances of this world, the same invidious symbols of his meanness are ready around the altar of his Redeemer in the house of Him who became poor for us all, which would be flung to him in the wider temples of Mammon.

* Bowden. † Milford Malvoisin. ‡ Archdeacon S. Wilberforce.

Good Friday and Easter Day.

GOOD FRIDAY,* April 5th.

This day received its name from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and from those unspeakable *good* things he hath purchased for us by his death, whereby the blessed Jesus made expiation for the sins of the whole world, and, by the shedding of his own blood, obtained eternal redemption for us.

It was called in the primitive Church the *Great* and the *Holy* Week; because in this week was transacted an affair of the greatest importance to the happiness of sinful man; and actions truly great were performed to secure his salvation; death was conquered, the devil's tyranny was abolished, the partition wall betwixt Jew and Gentile was broken down, and God and man were reconciled. And it was called holy from those devout exercises which Christians employed themselves in upon this occasion, with great strictness of fasting and humiliation. Some abstained from food the whole six days, some four, some three, and those who did least two, which were Good Friday and the day following. They applied themselves to prayer both in public and private, to hearing and reading God's holy word, and exercising a solemn repentance for those sins which crucified the Lord of Life. Thus, with abhorrence of sin and penitential grief, did they celebrate the memory of our Saviour's sufferings. And the Church calls all her devout members every day this week to meditate upon our Lord's sufferings, having collected in her office most of those portions of Scripture that relate to this tragical subject; increasing their humiliation by the consideration of our Saviour's: that with penitent hearts and firm resolutions of dying likewise to sin, they may attend their Saviour through the several stages of his bitter passion, and by encouraging a prudent abstinence from innocent pleasures and the cares of worldly business, as well as from the common liberties of food, she directs their thoughts and affections to the serious consideration of such things as concern their eternal salvation; that by reflecting upon the guilt of their sins, and disposing their minds to an abhorrence of them, they may be qualified for the benefit of our Saviour's expiation.—*Nelson on the Fasts and Festivals of the Church.*

THE CRUCIFIXION.

"'Tis finish'd!"—so the Saviour cried,
And meekly bow'd his head and died.

* From "The Holy Days of the Church of England, with an Explanatory Notice," &c. Leeds: T. Harrison. A very useful work, deserving, what it has realized, an extensive sale.

'Tis finish'd—yes, the race is run,
The battle fought, the victory won.
'Tis finish'd—all that heaven decreed,
And all the ancient prophets said,
Is now fulfill'd, as was design'd,
In me, the Saviour of mankind.
'Tis finish'd—Aaron now no more
Must stain his robes with purple gore;
The sacred veil is rent in twain,
And Jewish rites no more remain.
'Tis finish'd—this my dying groan
Shall sins of every kind atone;
Millions shall be redeem'd from death,
By this my last expiring breath.
'Tis finish'd—Heaven is reconcil'd,
And all the pow'rs of darkness spoil'd;
Peace, love, and happiness, again
Return, and dwell with sinful men.
'Tis finish'd—let the joyful sound
Be heard thro' all the nations round:
'Tis finish'd—let the echo fly
Thro' heav'n and hell, thro' earth and sky.

—— *Dr. Stennet.*

LESSONS FOR THE DAY.

Morning—First Lesson, Gen. xxii. to ver. 20.—Second Lesson, John xviii.

Evening—First Lesson, Isa. liii.—Second Lesson, 1 Peter ii.

The Epistle, Heb. x. 1. The Gospel, John xix. 1.

EASTER SUNDAY, April 7th.

The great *festival* of the anniversary commemoration of our Saviour's *resurrection*, which for its antiquity and excellency challenges the precedence of all other festivals.

This was the birth-day of our Saviour in his state of glory and exaltation, as his nativity was his birth-day to his state of humiliation. It was anciently called "the great day," and "the feast of feasts," being by eminence "the day which the Lord hath made" (Psalm cxviii. 24), for the fathers unanimously expound that passage of this day, and therefore, with them as with us, that Psalm was always part of the office of this day.—*L'Estrange.*

St. Augustine observes, "we do in this feast not only call to mind the history of our Saviour's resurrection, but also celebrate the mystery of ours." That as Christ this day rose again from death to life, so by Christ, and the virtue of his resurrection, shall we be made alive, and rise from death to life eternal. The Israelites' deliverance out of Egypt was a type of our de-

ance from hell this day by Christ's glorious resurrection ; .s on that day Israel saw that great work which the Lord ıpon Egypt, so this day we see the great conquest over hell leath finished, by Christ's triumphant resurrection from lead. And the Church (as we see by the lessons for the is careful to teach and instruct all her children in the er of the feast, preaching Christ's resurrection to us, both .e type and prophecy out of the Old Testament, and in the ry of it out of the New. And she does not only teach us ıow what God hath done for us this day, but also she is ful that we may do our duty to God for this his marvellous ness, commanding and directing us to pray for grace to do duty, prescribing us excellent forms of adoring and bless- God for his mercy this day ; such methods as the Holy st hath sent down, in which we may be sure to pray and se God by the Spirit.—*Bishop Sparrow.*

THE RESURRECTION.

Ye faithful souls who Jesus know,
If risen indeed with him ye are,
Superior to the joys below,
His resurrection's power declare.

Your faith by holy tempers prove,
By actions show your sins forgiven,
And seek the glorious things above,
And follow Christ, your Head, to heaven.

There your exalted Saviour see,
Seated at God's right hand again,
In all his Father's majesty,
In everlasting power to reign.

To Him continually aspire,
Contending for your destin'd place,
And emulate the angel choir,
And only live to love and praise.

Hymns of the Protestant Episcopal Church of America.

LESSONS FOR THE DAY.

'orning—First Lesson, Exod. xii.—Second Lesson, Rom. vi.
vening—First Lesson, Exod. xiv.—Second Lesson, Acts
) ver. 22.
he Epistle, Col. iii. 1. The Gospel, John xx. 1.

NEW REGISTRATION ACTS FOR BIRTHS, DEATHS, AND MARRIAGES.

FOR the information of the public, and for the protection of the pockets of the simple and unwary, it is hereby made known to all concerned, that the new acts impose no necessity upon any one to depart from the old, the good old way of registration.

This new law leaves all things as they were before, as far as any one is concerned who is satisfied with the old plan. But if there are any whose "consciences!" are so, that they cannot conform to the old plan, then they *may*, but the act only says, *may*—it does not say they *shall*, or *must*, but the Nonconformists *may*, and the Infidels may, and any one *may*—have births and burials registered, and marriages contracted also, by John Doe, or Richard Roe, or whoever may chance to be the officiating gentleman at the registrar's office.

All, therefore, who are satisfied with the old way, need not be frightened out of their senses, nor out of their money, by the new acts.

The following simple questions and answers will still further explain this matter:—

Question 1. Am I obliged by the law to have the birth of my child registered at the registrar's office?

Answer. Certainly not.

Q. 2. What does the act say?

A. Clause 19, page 938, and clause 20, page 939, say, "the father or mother, &c., *may* give notice," &c.; but the act does not say that any one is to take any trouble about it, except the registrar, who is paid for it: let the registrar therefore do his own work, for he gets his wages.

Q. 3. Can a Christian name be given to my child at any registrar's office?

A. No.

Q. 4. How can my child be so named?

A. Only by being baptized.

Q. 5. Are children baptized and registered at church as usual?

A. Yes, in every respect.

Q. 6. I have been told that the expenses of christenings, burials, and marriages, at church, are to be increased: is it so?

A. Whoever has told you so has attempted to mislead you. You will find everything as it used to be.

Q. 7. Are there not solemn reasons why I should bring my child to church to be baptized?

A. Yes: because baptism is a sacrament instituted by Christ himself.

Q. 8. Supposing my child should die, having been registered at a registrar's office, but not having been baptized, what then?

A. No clergyman can grant it Christian burial.

Q. 9. Is the baptismal registry kept in churches legal evidence as hitherto?

A. Yes, exactly so.

Q. 10. If a person dies in my house, am I bound by law to go and inform the registrar of it?

A. Certainly not.

Q. 11. What does the act say?

A. Clause 25, page 940, says, that "some person present at the death, &c., of every person dying in England, &c., shall, upon being requested to do so, give information," &c. These are the words of the act. It is the business of the registrars to get all the required information.

Q. 12. If the registrar, or any one appointed by him, should call and make enquiries on the subject, ought I to answer hem?

A. Yes, you ought; and also to furnish information, "when requested to do so," respecting births.

Q. 13. How, then, is it that I am told by all the registrars that before burial every death must be registered and a certificate obtained?

A. This is another misrepresentation calculated to deceive you, as well as to save the registrars themselves trouble.

Q. 14. I am told that the birth of my child, as well as the death of any person, are registered without fee or reward; what interest can the registrars have in misleading me?

A. Why this: that for the first twenty names in their register they receive 2s. 6d. each, and for every other 1s. each, *to be paid out of the poor-rates!*

HYMN.

"My sighs are many, and my heart is faint."—*Lam.* i. 22.

'Tis a saintly sweet reflection,
When soe'er our sorrows rise,
Enough to raise our best affection—
Gracious Lord, thou countest sighs!

Thoughts of this has gladden'd many,
When bitter tears have fill'd their eyes,
All, all were check'd by this sweet comfort—
Gracious Lord, thou countest sighs!

To see this true in every trouble
May we learn!—this may we prize,
While our hearts are sadly aching—
Gracious Lord, thou countest sighs!

E. W. B.

Biography.

BISHOP HALL.

This remarkable prelate, born in Leicestershire, became Fellow of Emmanuel College, Cambridge. About the year 1603, he became Rector of Hemstead, Suffolk; and afterwards, instead, Rector of Waltham, Essex. He was appointed Chaplain to Henry, Prince of Wales; and in 1606 was Dean of Worcester, and in two years was present at Dort. 1627 was the year of his promotion to the see of Exeter: and 1641 was that of his translation to Norwich.

During the war the Puritans much distressed this pious man. On the 8th of September, 1656, he departed this life, "in sure and certain hope of the resurrection," "in power," through Jesus our Lord!

His works were very numerous, and contained much of "religious and useful learning," of such a kind as was capable of very great and very general service. "They abound in fine thoughts, expressed in excellent language, and he has been generally called the English Seneca."

Any person who will read Bishop Hall with that attention which he so justly deserves, will see ample reason for approving of his many seasonable declarations, and also the advantage that he takes of them. How many wholesome truths does he set forth in earnest and appropriate language, and by the spirit of his writings engage the reader to estimate spirituality both in himself and for themselves! No one can well read his "Devout Soul," or his "Songs in the Night," "On the Occasion of his Wife's Death," or, indeed, his "Contemplations," without admiring, at least, his noble ideas and his excellent teaching in several ways, even if he does not conform himself to the heavenly practice inculcated and impressed therein —practice that would "adorn the doctrine of God our Saviour" at any time, under any circumstances; but how do they come home to us, powerfully recommended by such an example as that of the bishop himself, and this too amidst "outrages, persecutions, and hardships" of "turbulent times."

It is very remarkable that, "under all his sufferings, he distributed a weekly charity to a certain number of poor widows, out of the little that was left him."

Gladly would he sympathize with and assist others, though he himself acutely suffered. His patience and resignation were throughout peculiarly evident. Convinced he was of the force of that truth, "whether we live or die, we are the Lord's."

Up to his last illness the venerable, but troubled, prelate maintained his submission with integrity; and it was most striking that he could unfeignedly state his object thus:— "That even while I weep I might yet smile upon the face of

avenly Father, whose stripes I do so tenderly suffer."
: of "rebellious nature," he was anxious to cultivate
"acquiescence in the good pleasure of" his "God."
:h many it is no easy thing to summons up proper
ıts and dispositions, even for comparatively trying oc-
s. With others it is all hurry at the very crisis! Not
:h Bishop Hall; he was wont to evince a readiness of
and purpose that forsook him not in the hour of need.
ıuld "*prepare* to *meet* his God," with whom he had
weet converse! He would act upon the knowledge that
ıre all tenants at will, and, for aught we know, may be
l out of these clay cottages at an hour's warning"—aye,
moment's warning, he would not be the one to object to

get not, Christian reader, to follow the *sincerity* and
ıward deportment of the "persecuted but not forsaken"
ɔticed in the foregoing portion. Softly and refreshingly
: dew upon the herb may many a Scripture instruction,
as Bishop Hall would afford, be distilled unto you,
gh the grace of the Spirit, in order to "the blessed hope
ɛrlasting life" which God has "given us in our Saviour
Christ!"

JUDEA.—A Fragment. By W. Hall.

Resplendent thou stoodest
'Mong the nations of earth,
Giving glory to all
To whom thou gav'st birth:
Thy sons were for valour
And for honour renown'd;
And thy daughters with virtue
And beauty were crown'd.

Thy prophets stood forth
In the name of the Lord,
Shedding lustre around
The all-powerful word
By their lives, which examples
For us were given,
That by following them
We may also reach heav'n.

Upon thy fair plains,
Which in beauty did vie
With the fairest of plains
Beneath the blue sky;
Yes, upon thy fair plains
Grew the lily and rose—
The sweet rose of Sharon,
Which no equal now knows.

* * * * * *

The decree had gone forth,
From the throne of the Highest,
That thou should'st be trodden
In the dust;—and thou lyest
A miserable wreck
Of a once noble land—
Once the mistress of empires,
Now the infidel's brand!

* * * * * *

Yet thou shalt resplendent,
Aye, in glory appear,
Thou land of the Hebrew,
To my heart ever dear:
Yes! again thou shalt rise
From the dust of the earth—
And the lily and rose
Shall again burst to birth.

For the Lord that doth ride
On the heavens above,
Though in wrath he be hid,
Is yet veiled in love—
And the clouds that obscure him
Shall dissolve in the rays
Of the love of Christ Jesus,
The "Ancient of Days!"

Shrewsbury, March, 1844.

BRIEF CONSIDERATIONS FOR THOSE OF, OR CONNECTED WITH, THE "HOUSE OF MOURNING."

I. With regard to the loss.

There were times, doubtless, during the period for which the deceased object of your love and care was spared to you, when you thought—when you knew—that you should much miss him (or her). How is it now? Why you are, in all probability, overwhelmed with grief. After all, the event comes upon you like a thunderbolt, whatever the age, whatever the circumstances. Your privation is, assuredly, very great; but mark! God knows it *fully*, whatever the degree of it may be—"All things are naked and opened unto the eyes of Him with whom we have to do." (Heb. iv. 13). Dwell not, oh! *dwell not upon your case*—but *thank God that it was no worse.* Your loved one might have been taken *long* before, and how many are the ways in some of which it might have been so. Remember, "God" can "supply all your need;" yes, though *it were far* greater than it is!

II. Why has this been the case?

Clearly because it is the will of God. His time is the best time. All things are under the direction and by the permission of God, even Jehovah! Not that I would intimate that God, who is tender in his mercies, acts arbitrarily in this instance, but it is in his providence. He sees deeper and farther than we can hope to see, and he allows your dear one to be taken *now* by the hand of death! Oh! his is a terrible grasp, at every age and time. But why is it so? I will tell you:—It is from *want of sufficient faith.* Recollect that your relation or friend is "taken away from the evil to come;" and surely there was kindness in God here. What trials, troubles, anxieties, vexations, and a thousand such is he (or she) spared! This event is, though it may seem a dark dispensation, to the glory of God—oh! who can say, unless he knew all, how much so! Be consoled *not a little,* then, in this particular.

III. Who has caused or permitted it?

This we have hitherto anticipated, as it was so appropriate to the former head. Here I would say—It is *the Great Unerring One* who has left room to trace him upon the occasion. Neglect not to perceive the lesson in the call, even repentance, faith, and holiness. Our God, Christian brother (or sister), is a God of purity; and oh! if you search and see *how fitly* has he been calling you to him!—thought, word, and deed—these, in their several provinces, witness sadly against you. And does not God remind you of this now especially? Is he not saying—Come unto me, and I "will heal" you—"I will heal your backslidings?" Be it that you have walked in a perfect way, and "eschewed" your own "wickedness"—still, still God has "somewhat," somewhat heinous "against you." He bids you "walk before" him "and be perfect;" —"Perfect holiness in the fear of the Lord," whose hands wound, but those very hands make whole! Bear in mind the *Almighty,* and even *the reasons* that there are, and your grief will be less.

IV. The effect.

It is not for man to know, except as far as God gives power and opportunity to know, the precise state of any at the hour of death. We may piously hope the best for the righteous, and the Scriptures warrant our doing so. We may hope, too, for the unrighteous, that it may have pleased God to give repentance unto life at the last; yet we *must not count* FOR A MOMENT on this. The beautiful burial service of the Church of England, though doubtless fitted for the best of persons, is so expressed that comfort may be deduced from it to the utmost that the circumstances admit. It will occur, however, to the mourner—What has become of the departed? Few, if any, in these days, will *ignorantly* and *unworthily* think of

annihilation. He (or she) has evidently passed away, and left to corruption a lifeless corpse—still a corpse, capable, if all is right, of being beautified "in another life." The soul has gone to its appropriate abode—to its meet receptacle—till the glorious day dawn! In the meantime, according to its state so it fares, with prospect bright and encouraging, or else dark and dismal. The "time of the end," even the day of judgment, shall disclose the climax of all. Then shall the righteous, soul and body, repair to the mansions of the blessed in heaven; these shall go into "life eternal;" the wicked "to everlasting punishment."

V. The personal application.

This has been touched upon before—at present let grief be regarded. Grief is natural—grief, unless excessive and indulged in, is not necessarily sinful, but the use of powers and feelings implanted in us. Even "Jesus wept," and "then said the Jews, Behold how he loved him" (John xi. 35, 36), when they saw his tears. He wept, too, over the misery of Jerusalem. To show personal concern at such an event as death is right in itself, but this should be chastened by the spirit of Christianity. Hard it seems to repress the rising tear, and to check the throbbing heart, and to vanquish the mournful sigh; yet, if these come in competition with the Lord's will concerning us or ours, they must be regulated. Again and again will some sweet recollection of "sunshine" or "shade" occur, and we shall forget our resolution not to repine; but murmur we must not, if we wish to have "the Almighty God of Jacob" for our Father and our Friend. "I was dumb, I opened not my mouth" (mindful of Him who, "as a sheep before her shearers, opened not his mouth") "because thou didst it." This is the sort of disposition that should be ours. If we see not the benign hues of God's bow of promise through our tears, it is our own fault. Oh! we should read the promise the brighter through their glistening!

VI. The measure of improvement expected.

We have much to learn from one visitation of God. While our hearts are taken up and occupied with grief, how can they be taken up and occupied with him? Ah! this shows us that even our sorrowful time is time taken from God!—every moment is a robbery in this sense. From the sterner moment of the first great shock unto the very last of what may be termed the immediate season of loss, there is patience, resignation, devotion, and many another heavenly effect to be gleaned. Mete out to yourself, then, *most frequently in your greatest distress*, portions of God's word fitted to your state; you need never be at a loss here—the blessed Psalms are full of them; the notable epistle of St. James will furnish much food for meditation; St. Peter, St. Paul, and St. John, too, may be consulted to advantage. Think of the saying—"Lord,

w I love thy law, all the day long is my study in it;" and d of his mercy bless to you even your "study" of the same.

VII. The proportion of comfort and source of consolation. To have God, who heareth prayer, nigh unto him, through rist, is the Christian's boon; to look to him, through rist, is the Christian's happiness; to know that he *careth* r him is the Christian's joy. But methinks it makes you h to hear of joy. Remember, "the oil of joy" is promised for mourning: the garment of praise for the spirit of heaviss." (Isaiah lxi. 3). "Heaviness or weeping may endure r a night, but joy cometh in the morning." (Psalm xxx. 5). though, then, you put on your dark, dark clothing, fitly d deeply to show how you loved the departed, be careful t you should be desponding or distrustful! You may mourn to God, and it will do you good. There is a mourning ich is counted blessed by the Lord himself, and to which adds the promise of comfort. Now Jehovah has counted your sighs and "put" your "tears into" his "bottle;" as I trust, you are a follower of Jesus, you have indeed son to expect this. For every pang, a joy God can afford. then, to the Spirit of all consolation—to "the Spirit of rist"—apply forthwith. Make your request in time of uble known, and who shall say how soon, how fully, and w gladly the angels of God shall bring messages of conlation to you?

The conclusion.

Your loss (but I hope your relation's or friend's gain "out the miseries of this sinful world")—the reason of it, proeding from the Author of all wisdom—the effect of the loss, ore immediate and spiritual enjoyment of God's presence til the end—the moderation of grief, and the measure of provement proportionate to the occasion—as also the degree comfort and the source of consolation; *these* will be useful you to refer to, from time to time, even after your afflicn. Referring to these occasionally may have three good ects:—

I. It may remind you of the present occasion.

II. It may serve to refresh you by self-examination.

III. It may be valuable, so that you may be "comforting ad soul," and thus "showing mercy." I do not say that s for you, as a Christian, to take the office of the minister Christ, and officially to impart unto the "wounded spirit" precious balm; but sure I am, to a sad and unhappy urner, many "a word in season" may be said, directing to rist and his Church—"the pillar and ground of the truth." Tim. iii. 15).

E. W. B.

THE ROSE OF SHARON.

Song ii. 11.

The rose transcends all other flowers—there are various ki viz., the geulder rose, the double musk rose, the hundred rose, and the prænestine rose. But they all fall infinitely s of the beauty or fragrancy of the rose of Sharon; so one of grace is of more value than an ocean of profession. Bel in Jesus, though thy prayers evidence that thy speech emb not the science of language, yet sent up to the throne thr the great Sacrifice for sin, thy heavenly Father smells a far delightful perfume than Noah's sacrifice presented. This was singled out by the Holy Ghost to be the rosy meta Christ should apply to himself—"I am the rose of Shar Travellers inform us that the rose of Sharon is of transcen beauty—therefore a beautiful figure of our adorable J whose transcendent beauties, as the God-man, eclipse all tion, and is infinitely beyond our utmost stretch of thou and who is the chiefest of ten thousand, the altogether lo the Lord of life and glory, the Prince of Peace, fairer tha sons of men. The transcendent fragrancy of Sharon's ros are informed, is far beyond the fragrancy and sweetness o other roses; but the fragrancy of Jesus, the saint's rose of r has all sweetness in him. He perfumes the Sharon meads holy Scriptures, and diffuses his redolent odours throug his whole Church, militant and triumphant.

Sharon's rose could not be removed—it would not gro other soil. The root of the Church sprang from the bed of the heart of Deity. It were as impossible to remove C from the possession of his Church, as to separate him fron Father. He is the magnet to which Deity and Zion perpetu point. He is the channel through which all the blessings through which all praise ascends. Sharon was within bounds of Canaan, and in that land, within the lot of Ju Jesus is only found within the lot of his inheritance, eve people, the jewels of his heart. The surpassing beauty! scendent excellencies! and unparalleled sweetness!—the in ceivable love! invaluable benefits! and efficacious virtu atoning blood! with all the blessings of the everlasting cove (sealed with hallowed blood on the ignominious cross), are unveiled and belong to the election of grace.

"Jesus is a rose in all things fitted to his Church, Prophet, Priest, and King, to dispense the excellency o doctrine, with the fragrancy of his abounding grace."

Of all the flow'ry tribe that grows,
There's none excels the Sharon's rose
For beauty and for fragrancy,
For sweetness and transcendency.

A rose of blessings all divine,
Of virtual uses to the mind;
A rose which shall the saints delight,
Of lovely mixture, red and white.

A rose which sight gives to the blind,
A rose redolent on the mind;
A rose that makes the dead alive,
And does each drooping soul revive.

A rose which helps the guilty soul,
And makes the wounded conscience whole;
A rose which strengthens feeble lambs,
And all the sickly fainting ones.

A rose which feeds the hungry mind,
And gives poor guilty souls to find
Its rosy virtues to be pure,
Which does the wounded conscience cure.

No rose like this, which bloom'd in blood,
Whose virtues bring us near to God:
Blest Sharon's rose! O may I prove
Fresh sweetness in thy blooming love.

PRINCIPLE—NOT PROFESSION.

BY GERTRUDE FRANCES.

RE is a well-known political sentiment—"Measures, not "—which, for its truth and brevity, is often selected as notto of contending parties. It would be well if they who ngaged in that far more important pursuit, an enquiry divine truth, would pay equal regard to that Christian ment—*Principle not profession*—which, in the same brief , conveys a truth of the deepest import to their spiritual pro-, directing them to seek in the sacred page the principle of holiness as it is there unfolded in spotless perfection, by the ed Author and Founder of our faith; and not as it is im-ctly shadowed forth in the lives of their fellow mortals, are, like themselves, subject to error and infirmity. We las! all too prone to take our religion from earth, and not heaven; from the creature, rather than the great, the ise Creator. Such is the perversity, the blindness of an nature; but we must turn altogether from the world h is, to that which is to be, and cease all dependence upon if we desire that our heavenly Shepherd should "feed i green pastures, and lead us beside the still waters of ort." It is indeed a blessing and privilege to hold com-ion with those who are holy in their lives and conversation,

and we are told by our Saviour to regard them as the lights of the world; but since even of the holiest it may be often said, "The spirit indeed is willing, but the flesh is weak," we depart from the principle of true religion if we render to man the honour which is due to God alone. In the sacred word we learn the perfect purity of the divine nature, and the corruption of our own; and with these truths firmly rooted and grounded in his heart the Christian will more clearly discern his duty to God and man; for, humbled by a sense of inward frailty, he will approach the throne of grace with deeper and more reverential awe. The prayer of the publican will not only rise to his lips—it will be felt in his "*heart of hearts*," while, for every fresh ray of light which the Holy Spirit sheds into his soul, his language will be, with the apostle, that of humble gratitude and praise—"By the *grace of God* I am what I am." But it is too often that the frailty of human nature (although admitted as a general truth) is forgotten in those circumstances where it ought the most to dwell in our remembrance. When, from some cause unsought and unpremeditated, the conduct of a real Christian becomes the subject of discussion, how often his faults are magnified and his motives misinterpreted, because they are misunderstood. If it were only by the careless and unthinking world that he was thus maligned, it would accord with the language of his Saviour—"Because ye are not of the world, the world hates you." And it would be easily borne; but, alas! too often the keen shaft of censure flies from a quarter where, being altogether unlooked for, it inflicts a deeper wound. Too often the Christian professor, forgetful of the sweet bond of charity and love which should unite him to all his brethren in the Lord, is heard to speak with asperity of those with whom he once took sweet counsel and walked as a friend and brother. Forgetful of the slow progress which the germ of grace makes in his own heart, he expects to see it in that of another at once bud and blossom into perfection. Surely, of Christian forbearance, it may be said, that in the practice of it consists the great difference between the real and the professing Christian, although we believe there are those of whom it would be unjust to speak as nominal Christians only, since they are distinguished by zeal, sincerity, and many virtues—who, from a natural infirmity of temper and a spirit not sufficiently imbued with the doctrines of the cross, are often deficient in "this most excellent gift of charity" in speaking of which, the poet, with equal truth and elegance, observes—

> "Soft peace she brings whenever she arrives—
> She builds our quiet, as she forms our lives;
> Lays the rough path of peevish nature even,
> And opens in each breast a little heaven."

They who are the most zealous in cultivating Christian principle will ever be the most careful in maintaining a holy walk and conversation, for His sake who commanded—"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." There are too many who are moral, and well-disposed to the cause of religion, yet withhold from an open allegiance to her sacred tenets, lest they should fail *to act up to their profession*—a phrase which is in common use among the objectors to pure evangelical religion. Now this fear, though it may bear the semblance of humility, is, in truth, but the mask of unbelief, and arises more from the fear of man than the fear of God. No *truly* humble and contrite heart will be thus withheld from seeking that salvation which his gracious Saviour offers without money and without price; since the eye of faith will be steadfastly fixed on those innumerable promises of divine support and love with which the pages of Scripture are as thickly studded as the firmament on high with countless stars, and which, like them, shed rays of hope and consolation into every believing heart; and though his path may oft seem rugged and hedged in with the briars and thorns of affliction —though he may have fightings without and fears within— yet the Christian will walk undismayed, for he knows that his God is with him, and amid all his trials and conflicts his language will be this—

"For ever here my rest shall be,
Close to thy bleeding side—
This all my hope and all my plea,
For me the Saviour died."

I cannot close these remarks without alluding to those noble efforts which our rulers are now making, through the length and breadth of our land, to bestow the blessings of a sound religious education on the children of the poor. May the Christian sentiment—*principle, not profession*—be deeply impressed upon the hearts of all who labour in this great cause. *That* deserves not the name of education which looks not to the future—which does not train the soul for time and for eternity. Since a fearful array of crime, the result of ignorance, has more powerfully set forth the necessity of instruction, based on Christian truth, than the most eloquent pen could have done, we may hope that all who have power, wealth, and talent to devote to their country's welfare, will labour to turn from her rulers the reproach, that while they have sent the glad tidings of salvation into heathen lands, they have forgotten to evangelize their own.

Ever may it be remembered, that charity, though in its comprehensive spirit it delights to encircle the world, begins its course at home. Thus our blessed Saviour, when com-

manding his disciples, who were Jews, to preach the Gospel to all nations, bade them commence their labours in Jerusalem.

May the God of Truth so aid these efforts to spread abroad his fear and love in the hearts of the rising generation, that when they who now bow before his holy name are gathered to their fathers, a race may spring up like the descendants of the Israelites in the wilderness, who, rich in faith and love, may all be found worthy to enter the land of promise, and partake the glories of the new Jerusalem!

HYMN FOR GOOD FRIDAY.

"But the heavenly things themselves with better sacrifices than these." *Heb.* ix. 23

Were all the trees which grace the earth
Hewn down to form the fire;
And all the saints to act as priests,
Array'd in white attire—

If all the cattle on the hills
Were made the sacrifice,
And the vast ocean fill'd with oil,
The *whole* would not suffice.

No waters from these nether springs
Could ever wash me clean;
Nor seas of blood on altars spilt
Atone a single sin.

But when the mighty God appears,
In human flesh array'd,
He bore at once the weighty curse
And full atonement made.

Whate'er Jehovah could demand,
And all his honours shine,
He, from the treasures of his heart,
Paid down in purple coin.

Just like a dew-drop from himself,
He cast the Church's sin;
Abolish'd death, destroy'd all hell,
And her presented clean.

To him that wash'd us in his blood
Be endless praises giv'n;
Join to perpetuate his fame,
Ye blood-wash'd hosts of heav'n.

E. M.

TO THE WORK-PEOPLE ENGAGED IN BUILDING THE CHURCH AT JEFFERIES HILL, HANHAM.

MY CHRISTIAN FRIENDS AND PARISHIONERS—The work in which you are engaged, whilst building this church, is designed for the glory of God. I cannot allow you, therefore, to go on in your labours without inviting you to consider how great an obligation lies upon you to conduct yourselves in a manner worthy of so sacred an employment.

You all call yourselves Christians, and I hope all of you have been baptized as Christians. Let me hope that, whilst building a Christian house of prayer, you will be careful to make it manifest that you are in heart and life what you are by profession, and have engaged to be.

If you look into the Bible, you will see that the first accommodation for public worship of which we have any account was formed under our heavenly Father's own directions. (See Exodus, chapter xxv., and others following). You will see likewise, that when the next, which was a more substantial building, was erected, God again took the work under his own care; it was begun and ended under his guidance. (See 1 Kings, chapters vi., vii., viii.) Now, on both these occasions, you will find that everything was ordered and conducted with the utmost respect and reverence.

I am happy also to be able to point out to you, that in our own country there was a time when the same spirit and feeling prevailed. When our great architect, Sir Christopher Wren, was engaged in building, amongst many other churches, the noble cathedral of St. Paul's, he obtained an order from the Queen's Commissioners, that no man should assist in the building who gave way to drunkenness or swearing.

I pray you then to keep in mind what the word of God has taught you, and what was so strictly required of former workpeople in this country, whilst engaged, as you will be, in working for the glory of God.

You would, I am persuaded, all feel shocked, if the clergyman, who shall be called to minister in this church, should be a despiser or a profaner of God's holy name or word. If you should hear him swear, or if you should see him indulging in strong drink, you would say at once, "Away with such a one from this holy place; he is unfit for his station; he is a disgrace to his sacred office." Consider, then, that whilst employed in building this house of prayer, you likewise are, in some sort, God's ministers; you are engaged in his service, and are assisting to spread a knowledge of his name and salvation; you therefore, recollect, will be judged by the same rules: if you offend against God, whilst here employed, you also will be regarded as unfit for your occupation; you will

be said to bring disgrace on the faith which you profess, and all who think seriously will cry out that you should be removed from the work.

As men, then, professing to be Christians—as men who have been baptized in Christ's faith, I urge and pray you, both for your own sake and for His sake whose name ye bear, avoid whatever may be unworthy of those who are called to give their time and their strength to do God service.

The chief offences against God and your own souls to which work-people are exposed are drunkenness and swearing; against these, therefore, I entreat you to be principally watchful. But remember, every other sin will equally disgrace and unfit you for your work. Lying, quarrelling, dishonesty, Sabbath-breaking—these, and all other acts contrary to God's word, are equally unbecoming both your Christian profession and your present holy employment. Be resolute, therefore, against them all; and believe that I shall daily offer up my prayers, and I exhort you to offer up your own, that for Christ Jesus' sake our Lord, God may ever have you in his holy keeping, and by the grace of his eternal Spirit guide and protect you always.

Your faithful and true friend,

H. T. Ellacombe, Vicar.

Bitton Vicarage, March 25, 1840.

ON DRUNKENNESS.

TO ALL WHOM IT MAY CONCERN THEREIN.

"Drunkards! turn from your evil ways—overcharge not yourselves with excess, where God allows you enough for use. '*Wounds*' and '*woe*' are the issue of excessive drinking. (Prov. xxiii. 29). This sin may be sweet and pleasing to the eye and appetite in the temptation, but it will wound and sting the conscience worse than an adder or serpent can do the body, in reflection. God hath put *bitterness* into the cup by his *judgments*, and will you drink as deep as before? Are you resolved to taste the dregs that lie at the bottom? The cup hath *poison* in it—*foul poison;* and will you drink of it still, though you *murder* and *destroy your souls for ever* by this sin? The cup hath *wrath* in it—the wrath of an angry God; and is it good for you to drink off the wine of God's wrath? *Drunkenness* has been your *sin*, and if you go on, God threateneth that *drunkenness* shall be your punishment. 'Speak unto them this word, Thus saith the Lord, every bottle shall be filled with wine' (Jer. xiii. 12). Drunkards like this very well—they are very well pleased that their bottles shall be filled with wine, that they may empty them; but understand the meaning of the two next verses—'Thus saith the

l, I will fill all the inhabitants of the land with drunken-
, and *I will dash them* one *against another*, even the
ers and sons together; I *will not pity*, nor *spare*, nor *have*
y, but *destroy* them.' Drunkards! you reel and fall some-
s with your sin: God will make you reel and fall by his
ments, and dash you one upon another; yea, dash you in
es, and destroy you without pity or mercy! Will you
forbear your cups and excesses? God will put a *cup of*
bling and astonishment into your hand; he will put *gall*
wormwood into your cup, and make you taste the bitter
ts of this sin: if he do not severely scourge you for this
here, he will be sure to torment you for this sin *for ever*.
n, ye drunkards, from your evil ways; forsake your sin
repentance. *Avoid* the *occasions* of this sin; *shun* the *com-*
y of such as have been your tempters; take heed of coming
the *places* where you have been drawn in to commit it;
e a covenant with your feet, that they may never lead
out of the way of God into such places where you have
n so often overtaken; curb and restrain your appetite;
e some kind of holy revenge upon yourselves; deny your-
es some things which are lawful in themselves, *because*
sions of sin unto you; and instead of filling yourselves
h strong drink unto drunkenness and excess, labour to be
d with the *Spirit*, and by *the Spirit* to *mortify this* and *all*
r deeds of the body; and rather let the wicked wonder at
, and speak evil of you, for *your sobriety*, than God hate
, and bring destruction upon you (and your innocent
illies) for your *intemperance*."* H. T. E.

THE CHRISTIAN'S DECLARATION OF THE FAITHFULNESS AND KINDNESS OF GOD.

"He brought down my strength in my journey,"
But oh! he is faithful and true!
He forgets not his promise—but ever
His mercy and grace would renew.

Behold! for his people's refreshment,
New joys and new hopes he supplies;
Yet ah! how ingratitude hastens,
And the depth of his pity denies!

Catch the notes of yon seraph adoring,
Express your meet thanks for his love,
And seek to make known all his honour,
Your fealty with fervour to prove.

E. W. B.

* Taken from a very old book.

Notices of Books.

Speech of Viscount Bernard, M.P., with Notes illustrative of the Early History of the Church in Ireland. London: Protestant Association.

THE subject of the Church in Ireland is deeply interesting. In the speech here under notice it is handled with much judgment and feeling. In short, it is not possible to rise from the reading of it without a sense of the deep obligation under which we lie to the noble lord for the manner and spirit in which he defended from the most coarse and untenable assertions that persecuted branch of the Catholic Church. The notes are especially worthy of careful consideration.

A Sermon preached at the Ordination of the Diocese of Lichfield, Sept. 24, 1843. By the Rev. Jelinger Symons, M.A. London: Seeley and Burnside.

THIS sermon will amply repay a diligent perusal.

Israel's Ordinances: a few Thoughts on their Perpetuity, respectfully suggested in a Letter to the Right Rev. the Bishop of Jerusalem. By Charlotte Elizabeth. London: Seeley and Burnside. 1843.

WE need but call attention to this work to secure for it a hearty reception. Nothing could be of greater interest than the subject matter of the letter—"Israel's Ordinances;" and by few hands could it have greater justice done than those of the amiable and highly-gifted lady by whom the letter has been addressed to the Bishop of Jerusalem.

The Promised Glory of the Church of Christ. By the Rev. E. Bickersteth. London: Seeley and Burnside. 1844.

THIS volume forms one of the "*Christian's Family Library.*" To mention its author is to say that it is written in a spirit of deep-toned piety, and with an earnest desire to promote the glory of God. We do not profess to go along with the writer in those views which may be called strictly *Millennarian*, but where we dissent from him, we cannot withhold our admiration of the practical application which he is anxious to make of every truth he advances. Every truth advanced, every doctrine brought forward, is with a view to promote holiness of heart and life.

An Exposition of the Lord's Prayer. By John Calvin. Translated from the Latin. London: Seeley and Burnside. 1843.

VERYTHING from the pen of that eminent divine, John Calvin, deserving of notice. This fully sustains the merit which taches to his other productions. It may be observed also, at the translation here given is faithful and intelligible.

The Churchman's Portfolio.

REVERENCE FOR SACRED THINGS.

E careful to preserve in your minds a serious regard and verence to things sacred; that is, to everything that bears a lation to God and his religion, particularly his *word*, his use, his *day*, his *house* and *ordinances*, and his *ministers*. or these are visible memorials of God upon earth: and, as ey are standing means of maintaining an intercourse between od and man, a serious regard to *them* is a necessary means keeping the mind up in an habitual reverence of God.—*p. Gibson.*

THE SERVICES OF THE CHURCH.

Let us be persuaded to omit no opportunity of uniting with oly sincerity in the services of the Church; and those graces nd virtues will be quickened and strengthened in our souls, y which we shall be prepared for enjoying the ineffable and verlasting bliss of the heavenly courts. We have reason to less God that, in his good providence, we enjoy a form of rvice so admirably fitted to all the purposes of devotion; so verential in its adorations; so humiliating in its confessions; consoling in its exhibitions of God's grace and mercy in sus Christ his Son; so various, so pertinent, and so affecting its supplications; so enlivening in its strains of praise. Of ose to whom much is given, much will be required. In oportion to the excellence of the means of worship which we joy, will be our guilt and our condemnation if we neglect em, or fail to improve them.—*Bp. Hobart.*

THE LITURGY.

The comprehensiveness of our liturgy is a powerful recommendation in its favour. It contains devotions adapted to all asons, under all circumstances, and in all conditions of life. very blessing that we *ought* to desire, temporal or spiritual, e are here instructed to pray for. Every offence that we have mmitted, or are liable to commit, and every evil that can fal us, either in body or soul, is here solemnly deprecated. very duty that we owe to God, our neighbour, or ourselves, either distinctly inculcated, or evidently implied, in some rt or other of our admirable compilation.—*Bp. Van Mildert.*

THE RESPONSES.

The use of the liturgy, by the whole congregation, cannot fail to promote communion in prayer with our heavenly Father, and with our Lord Jesus Christ. Every one must feel the great difference of the Church service when merely *read over* by the minister and the clerk, *in the hearing* of the congregation, and when it is used *in behalf of* and *with* the congregation. All have a common interest in the prayers and praises, and all should show that they feel that interest by joining with heart and voice in the responses. Repeat, therefore, loud enough to be heard, the alternate verses of the Psalms, and the other parts of the service, where the people are expressly directed to join, never omitting the *Amen.*

THE CHRISTIAN CITIZEN.

A diligent performance of our duty, in respect to ourselves and others, in that stationof life in which the Divine Providence hath placed us, and a serious attention to the worship of our Creator, animated with a well-informed and well-tempered zeal; both alike founded, not only on a conviction of the reasonableness, utility, and moral obligation of these duties considered in themselves, but on a regard also to the commands of our only Lord and Master Jesus Christ, who hath expressly required them at our hands: these form the principal outlines of the character of a good citizen and a good Christian.—*Bp. Lowth.*

THE REPARATION OF CHURCHES.

If a man's private house wherein he dwelleth is decayed, he will never cease till it be restored up again; yea, if his barn, wherein he keepeth his corn, be out of reparation, what diligence useth he to make it in a perfect state again; if the stable for his horse, yea, the sty for his swine, be not able to hold water and wind, how careful is he to do cost thereon. And shall we be so mindful of our common base houses, deputed to so vile employment, and be forgetful toward that house of God wherein be entreated the words of our eternal salvation, wherein be ministered the sacraments and mysteries of our redemption?—*Homilies.*

RITES AND CEREMONIES.

Col. ii. 18, 23.

"Rites and ceremonies" have been regarded but as "will worship," and, accordingly, have been objected to. But, first of all, let it be remembered, that the *adoration of angels*, as "by some of the ancient heretics," was intended. And the passage thus corresponds with that, Rev. xxii. 9, when St. John "fell down to worship before the feet of the angel." He was then forbidden—and so here. "Let no man beguile you," &c. Now it is no business or care of our Church to

beguile "any, much less to beguile them in such a matter as is. The worship she enjoins is the worship of the Supreme n spirit and in truth;" and if this be a "voluntary mility," be it so. We would have it both voluntary and mble service. We would have it a willing one—and pray a blessing upon that promise—"Thy people shall be lling in the day of thy power."

The more we examine the text the more absurd does the ap-cation sometimes made appear to be, whether were gard it as our *mode* of worship, or the *object* of it. How can any make ; that the Church of England could not only "beguile," ; beguile "OF reward?" Rather, she seeks to advance the ristian, in and through Christ, UNTO his ultimate reward. ; it be *fairly, scripturally* proved, if any dare assert it, that : Church ever is "intruding into those things which" she ath not seen," or that she is "vainly puffed up," &c. ny a candid Dissenter has acknowledged her as "holding head," and not as having "a show of wisdom."

Let the Churchman, then, understand the reference, and force of "will worship"—and not be misled by any to mis-pret it.

Let the Dissenter perceive (and he can if he is disposed to do that the Church of England is not so absurd as some would ke her; and that, if he is determined to differ upon such nts as these, he is daily more inexcusable towards God l man—towards God, because he will not admit the light rded; towards man, because he will gainsay and resist, *versely, uncharitably,* and *inconsiderately.*

Miscellanea.

THE VILLAGE PUNDIT.

"Stories and sayings they will remember."—*G. Herbert.*

"The wonder grew,
That one small head could carry all he knew."

OFFREY was a great man in the parish of C——, and so it s, that he was always wanted and always sought for. was aware of this, and was continually expecting some-y after him, that he might solve some difficulty or sug-t some remedy. Not that Geoffrey was *quite* so wise as he eared to be, but he was sufficiently learned to be a person onsequence and interest to those who knew him. There s one thing that was particularly remarkable with Geoffrey; vas—that, although he was so much enquired after and so ch consulted, he would take nothing for his pains. One it so happened that every one was seeking him: one said another said, "Why don't you ask Geoffrey? he will surely

tell you all about it." But, alas! poor Geoffrey was in poverty, and he did not dare to show himself, as he could not appear as he was wont to do. So several of the parishioners went off immediately to him, and, sure enough, they found him distressed indeed! They told him that they knew his sorrows and cared for his grief (here his countenance brightened up)—that *they* could tell *him* now something for his good—that one good turn deserved another. The poorest parishioner had subscribed his mite to cheer the poor man's heart and to relieve him (though they never told him), and Geoffrey was "himself again." Though advanced in age, he was resorted to as much as ever, in public and private affairs. Then, as might be supposed, there were many jealous of Geoffrey, of his *being made so much of!* and of all his good fortune (as it is said). Still the old man never heeded. "They are mistaken in me (he would say): some think me better, others think me worse than I am." Dame M—— came to him, and thought she was doing him a kindness in telling him how he was envied, and how he was evil spoken of. "Never mind (said he), all is well!" Geoffrey had good feelings as well as fair abilities, and *this* it was that many came to him who would otherwise have kept themselves away. The truth was, Geoffrey had studied some books (such as he could get); he made the most of them. But he *read men* also, and in them he discovered many a piece of information that was serviceable enough when he could bring it to bear. Yet it was not *mere craft* with him. He took advantage of character and disposition, which others neglected. He perceived differences and similarities that were never thought of by others, and so he succeeded. There was no pretence about him—his plain, honest, straightforward demeanour showed a man who had no need of this. He was envied, not solely as some are, but because he had no competitor, and seemed to have it all his own way. Ah, the history of the parish, if written, could give many an anecdote of untold, yet untutored deeds of poor Geoffrey—deeds that might draw the tear from many of his betters. Silence prevailed around one morning—why was it? There were many red eyes and sorrowful hearts—why was it? There were many who envied, who now pitied—why was it? Geoffrey was dead! His loss in this life was deplored by rich and poor. He was buried; and the parson, alluding to his death, was heard to say—"Geoffrey was a remarkable man. He had many friends; few *real* enemies—to himself he was the greatest enemy. I would that some of my flock (it was known to whom he here alluded) would take a lesson from the feelings of Geoffrey. The character he got long ago he maintained to the last. He was a man of probity and excellence, and (he would say to the villagers)—'Take him for all in all, we shall not look upon his like again!'" The villagers were pleased at this, and

smiled one at another; but, said the parson—"Mind, I do not say that he was faultless, or that there is not much more that might be said. In his way, he was a man superior to many, and made it a point to rest his religion on Jesus, which he did to the last; and so death found him." E. W. B.

HOW, WHEN, WHERE, SHALL I DIE?

How shall I die? Where shall I die? When shall I die?—These are momentous questions, even for a good Christian! In what *condition* shall I yield up the ghost? In what *manner* shall I bear the last pang? Oh! these are *trying* questions; but they need, each of them, an answer. Have *you* got *your* answer ready? If not, why have you not? Surely "the time is short!" At what place—at what spot—he shall expire is wisely kept from every man; still it may be very serviceable to think of where one shall probably die. It may be far otherwise than we expect. It may be at a distance that we have no thoughts of going. It may be on an occasion of which we have scarcely an idea. It may be suddenly, by accident *(as it is said)*, or in the deep. It may be in our beds. It may be in a most destitute manner or way! *At all events*, "Where shall I die?" is a most needful enquiry. *Have* you made it? *Will* you make it?

The time of death, though we cannot absolutely know it, it can never be inexpedient to ask ourselves. See how it often is with many! Some are cut off with scarcely any sickness; others with comparatively little notice or pain; others again with lingering illness! Some have their agonies *previously* great; others have them so at the last hour. Some die peacefully and quietly; others triumphantly! Yet others cannot bear to leave the world!

"When shall I die?" is most seasonable at all times; and let not the saint or the sinner forget, that *as* often as he attends to this, *so* often is there advantage for his soul. *The more* familiar a man becomes with death, in every way, the *less* overtaken and surprised will he be when his turn comes.

E. W. B.

Treasury.

If you do but seriously reflect upon the death of Christ, and consider that all the pains, wrath, and curse which he then underwent were to free you from your sins, it cannot but embitter your hearts against it. "What! shall I suffer sin in me, which would not suffer Christ to live in the world? Was he crucified for it, and shall not I be crucified unto it?" O say, concerning thy corruptions, "It was this and that base

lust of mine which killed my Saviour; it was this and that sin which squeezed so much gall and wormwood into the bitter cup of his sufferings; I see them stained with his blood; they look guilty of his death; and shall I lodge in my heart the bloody murderers of my Saviour? No; their blood certainly shall go for his."—*Bishop Hopkins.*

"For the mortifying of sin, and strengthening of thy graces, look daily on Christ's death and resurrection. Study them, set thine eye upon them, till thy heart take on the impression of them by much spiritual and affectionate looking on them—'Beholding the glory of thy Lord Christ,' then be 'transformed into it.' It is not only a moral pattern or copy, but an effectual cause of thy sanctification, having real influence into thy soul. Dead with him, and again alive with him! O, happiness and dignity unspeakable, to have this life known and declared to your souls! If it were, how would it make you live above the world, and all the vain hopes and fears of this wretched life, and the fear of death itself! Yea, it would make that visage of death most lovely, which to the world is most affrightful."—*Leighton.*

Church Notices

FOR THE MONTH OF APRIL.

April 5. Good Friday.—This is our most solemn fast-day; and is called Good Friday, in reference to the good derived to us from our Saviour's sufferings and death on the cross.

April 7. Easter Day.—This is the great festival commemorative of the resurrection of Jesus Christ from the dead. At morning prayers, instead of the 95th Psalm, anthems are appointed in our Church service.

"The same stone which the builders refused" having become "the head-stone of the corner," we may well say, in the words of one of the Psalms appointed for this festival, "This is the day which the Lord hath made: we will rejoice and be glad in it." (Ps. cxviii. 22, 24).

April 8 and 9. Monday and Tuesday in Easter Week.—Our Church has directed appropriate services for the two days following Easter Day.

April 25. St. Mark's Day.—St. Mark was one of the four inspired men who wrote a history of our Saviour Jesus Christ. The history which this Evangelist wrote, by the inspiration of God, is called the Gospel according to St. Mark.

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WESTMINSTER ABBEY.

HERE is a tradition that the site now occupied by Westminster Abbey was once that of a heathen temple, dedicated Apollo. About the year 604, Sebert, king of the East axons, a convert to Christianity, founded a church in Thorney land, and dedicated it to St. Peter. This church was deroyed in a Danish invasion, but restored in the reign of dgar.

In 1220, Henry III. laid the first stone of a chapel of the irgin, and in 1245 he began to rebuild the Abbey. Some idea f the money expended upon the building may be gathered om the fact, that between the years 1245 and 1261 there as laid out on the Lady Chapel alone 29,605*l*. The Abbey as not completed in the reign of Henry III., and in 1297 it uffered much by fire. It was shortly after repaired, and any additions were made to it. The eastern portions of the ave and aisles were rebuilt in 1307, between which time and 386 the cloisters and other parts of the monastic buildings ere erected. The civil wars which desolated England during

the fifteenth century retarded the completion of the Abbey, but by degrees the western parts of the nave and aisles, and the west front, were built, though it was not till the time of Sir Christopher Wren that the completion of the two western towers was undertaken. They were finished, as we now have them, in 1735.

Perhaps the most striking feature in this building is that called Henry the Seventh's Chapel, which was commenced by that monarch in 1502, on the site of that dedicated by Henry III. to the Virgin, and completed by Henry VIII., the entire amount expended on it being 14,000*l.*, which was an immense sum when compared with the relative value of money now-a-days.

The monastery was suppressed by Henry VIII., and erected into a bishop's see, though one bishop only sat here. The monastery was re-established by Queen Mary, and finally dissolved under Elizabeth.

This Abbey suffered much during the great rebellion, and was converted into barracks for the Parliamentary soldiers. Until the reign of William III. little in the way of restoration was effected. At that time a Parliamentary grant was obtained for its restoration, which was carried out (by no means in architectural keeping) by Sir C. Wren. In 1809, Henry the Seventh's Chapel had expended upon it 42,000*l.*

The general form of the Abbey (which, however, is much broken by numerous chapels) is that of a cross. The great defect observable in the exterior view is want of height. This is especially observed in the centre tower, which it was probably intended to raise to a much greater altitude.

We have not space to enter more at large upon a description of this building, and we could not do justice to it by anything short of a minute account. We must, therefore, request that our readers will be content with the aforesaid general and cursory remarks.

DIMENSIONS.	FEET.
Extreme length (exterior)	530
Height of western towers	225
Length of transept	203
——— of nave	166
Breadth of nave and aisles	72
Height of nave	102
Length of choir	156
Breadth of choir	38
Length of Henry the Seventh's Chapel	115
Breadth of Henry the Seventh's Chapel	80
Height of roof	85

The only bishop who sat in the see of Westminster was Thomas Thirleby, translated to Ely. The present foundation consists of a dean and twelve prebendaries or canons.

THE COMMON PRAYER OF THE CHURCH OF ENGLAND.—By Gertrude Frances.

One of the first things to which I would direct your attention, concerning our public prayer, is, *the great share which the people have in it.* Though the minister *leads* the people, he does not take all the service to himself. The people ought to have a considerable part in the public prayer of the Church. To mention a few parts:—The General Confession is meant for all the congregation. The minister kneels, as it were, at the head of a crowd of supplicants; he leads the Confession, but each one of those supplicants ought to join his humble voice to that of his minister. Again, the Lord's Prayer is to be said by the whole congregation, like one great family of repenting (and as such), pardoned children, calling on their gracious and forgiving Father. Of the verses which follow, the people ought to repeat every second verse. The Psalms are to be read, one verse by the minister, the next by the people; and so each verse that comes between the lessons and the Creed is to be said in the same way. The Creed again, like the General Confession, is to be said by each person in the church, sentence by sentence, after the minister. In the Litany the people are to finish each prayer, which the minister has begun; for in the latter part of the Litany the prayers are imperfect without those words which the people are to repeat aloud—"That it may please thee to bless and keep all thy people—We beseech thee to hear us, good Lord." You will see that the last words which the people are to repeat make up the prayer, as those words which the minister says by himself have no perfect meaning without those which the people say. Thus a very great part of the public service of God belongs to the people. And even those prayers which the minister repeats aloud to himself are to be followed by each person in the church silently in his heart, and assented to by the "Amen" at the conclusion. This, then, is the first point to which I would call your attention in considering the public services of our Church. *In no other form of worship have the people so large a share as in our own.* In most Dissenting communions, except in the hymns sung, the people are only listeners—the minister conducts the worship almost entirely. In our Church the minister leads, but it is not his service—it is meant to be the united service of minister and people—a Liturgy. We know, indeed, that what has been *meant* to be done has not always, and we fear not often, been done. The service has too often been like the mass in Popish worship, when the priest sometimes receives the Sacrament for the people, and they are to consider that they have received it. Too often such *Protestant Popery* has been found in our churches here, when the people's worship has been done by *deputy*—the minister pray-

ing for them—the clerk responding for them—the children singing for them—and they not even listening for themselves. Too often, instead of the warmth of life and spirit which our services present, when the praying minister is answered by the praying people, and the voices of countless worshippers almost drown the organ—instead of such worship as *this*, which is like a "little heaven below," the solitary voices of the minister and clerk have alone been heard, while a body of careless, heartless listeners have filled the church; or rather, did not fill, but left it, as it were, empty. We rejoice that it is not so with us, brethren: in this church there is much heart and much life in our public prayer; yet not so much as we could desire. Do you feel, brethren, when your ministers pray the prayers, and not merely read them, that it seems to kindle your prayers?—that you seem to catch something of the fire that gives warmth and fervour to their petition? When your thoughts are, perhaps, wandering (for which of us is there who has not to mourn over much wandering thought each time we pray?) have you not found that the tone of deep and heartfelt prayer in him who leads the service has called back your wandering thoughts, fixed your attention, and brought you up to join in the "Amen," by which each person in the church makes that prayer his own? We are quite sure that you have felt this. But you do not know, dear brethren, how much your ministers also are encouraged and inspirited in *their* part of the worship, when *you*, by your devout responses, show that your attention and your hearts are in the service. We "are men of like passions with yourselves"—our hearts are as ready to wander as yours—the enemy of all prayer and devotion is as busy to make us wander as you; nay, more, since, when the minister faints and is weary in prayer, it is as when the "standard-bearer fainteth"—it is as when Moses' hands grow slack and fall down, and then Israel is worsted in the battle. Let me, then, earnestly entreat you to consider, that when you come to worship in the church, you have each a part to perform in the service; it is as imperfect, unless you *each* do your part, as harmony is imperfect when one of the voices is away. If, indeed, there should be one present who has no sin to confess—no need of the Saviour's pleading—if there should be one who is so wise that he needs no instruction—so strong that he requires no grace—so innocent that he wants no pardon—then that one may be silent, but no other may. Let me, then, hope that you will all join more heartily than ever in the scriptural prayers of our Church—that the devotion which we do mark with joy and thankfulness will be increased many fold—that *no one voice* will be silent, when blessings are to be had for the asking. It is said of the first Christians, that after each prayer repeated by the minister, then "Amen" *rose* like thunder. Why should it not be so with us now?

It *would* be, if our hearts equally felt and our minds understood the value of those "Amens." Let me endeavour to show you their value. When a law-paper is drawn out, at the bottom of it are placed several small seals of wax; all the persons who are to engage themselves by that paper to do something must sign the paper and touch one of the seals, by which they deliver that as their act and deed; so that what is promised by them becomes as effectually promised as if each had a separate paper drawn out for himself alone, and not for any other. Now each *prayer* that the minister repeats is *like a paper containing a petition* ready drawn out, which is about to be presented by the Great Friend of man before the Sovereign Majesty of heaven; and every one who wishes to share in the blessings asked for in that prayer must, as it were, set his *seal* to it—must write his *name* to it—must put his *Amen* to it, that it may be *his prayer*. So, then, every prayer which goes up without your name—without your "Amen"—will bring no blessings on *you* who are silent, because you have no part in it. Whereas each prayer to which you fix your "Amen," not only from the lip but from the heart, is like a parchment roll containing your petition—it mounts to heaven—it is carried by angels into the hands of the Mediator—it will bring down the answer of peace to each soul that joined in signing it. Again, if there were a rope let down from heaven for each soul of man to fix a letter to, and draw up those letters to heaven, and bring down help, would it be enough for man to say, "I am in want indeed, but I will not write to tell it"—would these men obtain the help of which they stood in need? No. Now each prayer is like a rope, which will carry up ten thousand letters to heaven, if need be, where each one will be read, and each obtain a certain answer. Let us, then, fix our letter—tie our petition to the rope; let us each follow the prayer spoken by the minister with our hearts, and by a loud "Amen" make each prayer our own. Let no one say these things are of no importance. If public prayer is to be Common Prayer common, so that *all* are to bear their part in it, then it cannot be unimportant that each should be admonished and exhorted to bear that part; and if *the habit of attention* which would be formed by each one in the congregation feeling that he had a part to take in the service, and carefully endeavouring not to neglect his part—if such a habit of attention would *tend* to keep alive the spirit of prayer—as it surely would—if it would greatly cheer and encourage the minister in his prayers, to hear the people's prayers—if *his* devotion would be kindled and increased by the feeling of *their* fervency, and *their* devotions aroused by *his* earnestness—then surely to urge you, brethren, to join more heartily and universally in the prayers of our Church is not unimportant, either for you, or for us, or for God's glory.

WHY DO YOU GO TO CHURCH?

In reading one day a paper on the question, Why don't you go to church? I was struck by the thought that some persons might ask, and that some persons really do ask of their neighbours the question which I have put at the top of this paper, "Why do you go to church?" Of course, they who *do not go* to church may be expected, in self-defence, to question those who *do go*, and to try to show, if they can, that there is no need of going.

Now, as the Bible says to Christians, "*Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear*" (1 Pet. iii. 15), and as a reason can be given for a Christian's conduct, no less than for his hope, I think a few words in answer to the question, "Why do you go to church?" may be useful to those who ask it, and prove that Christians act with reason in this instance, as well as in all other parts of their duty.

I answer, then—

1. I go to church to join my fellow Christians in prayer and praise to God, through Jesus Christ.

A Christian is a member of a society; that society is the Church of Christ, founded by Christ himself, through his apostles, and containing in it all those who, according to Christ's command, have been duly baptized in the name of the Father, and of the Son, and of the Holy Ghost, and have not been cast out of that society for their offences. I am bound, as a member of this society, to join with my fellow members in acts of prayer and praise to our heavenly Father, through Jesus Christ, our common Redeemer. Therefore I go to church, to the congregation of Christian people, for this purpose. (Matt. xviii. 19-20; Matt. xxviii. 19-20; Heb. x. 25).

2. I go to church to join my fellow Christians in partaking of the communion of the body and blood of Christ. Christ, our Saviour and Lord, especially commanded us to do this in remembrance of him. Out of love to him, therefore, who loved me, no less than out of obedience to Him who commanded me, I am anxious to do his will, and to receive his blessing. (Matt. xxvi. 26–28; 1 Cor. x. 16, 17).

3. I go to church to hear the word of God from Christ's ministers, speaking in his name. The word of God, as it is written, is always read in our churches whenever we meet together for prayer and praise; and therefore, if there be no sermon, I have still good reasons for going to church at all times when I can get the opportunity, not only upon the Lord's-day, which is especially set apart for that purpose, but also upon other days, when "the house of prayer" is open, and my other duties permit me to attend. (2 Cor. v. 20; Romans *xv. 6*).

I go to church, then, because I hope, by the holy duties in which I there engage, and by communion with God, as well as with my fellow Christians, which I there enjoy, to be fitted for my common duties in this life, and for that perfect enjoyment of God and that perfect state of the Church to which I am daily looking forward, and which every Christian professes to expect when he says, in the words of the Apostles' Creed, "*I believe in the resurrection of the body, and the life everlasting.*"

A CHRISTIAN OF THE CHURCH OF ENGLAND.

Chapters on Churchyards.

No. II.

IN the primitive Church there were several distinct classes of men who filled important offices, and were reckoned amongst the clerical orders, although they did not minister among the people in the sense which we usually understand by that name. Amongst these classes Bingham (book iii. chap. vii.) reckons the *Psalmistæ*, the *Copiatæ*, the *Parabolani*. The *Psalmistæ*, or canonical singers, were appointed to retrieve and improve the psalmody of the Church. The business of the *Copiatæ* was to take care of funerals, and provide for the decent interment of the dead. St. Jerome styles them the *Fossarii*, from digging of graves; and in Justinian's novels they are called *Lecticarii*, from carrying the corpse or bier at funerals. And St. Jerome, speaking of one that was to be interred, "The *Clerici* (says he), whose office it was, wound up the body, digged the earth, and" so, according to custom, "made ready the grave." Constantine incorporated a body of men, to the number of 1,100, in Constantinople, under the name of *Copiatæ*, for the service in question, and so they continued to the time of Honorius and Theodosius, junior, who reduced them to 950; but Anastatius augmented them again to the first number, which Justinian confirmed by two novels, published for that purpose. Their office was to take the whole care of funerals upon themselves, and to see that all persons had a decent and honourable interment. Especially they were obliged to perform this last office to the poorer people, without exacting anything of their relations on that account. The *Parabolani* were incorporated at Alexandria, to the number of 500 or 600, who were deputed to attend upon the sick, and take care of their bodies in time of weakness. They were called *Parabolani* from their undertaking a most dangerous office in attending the sick. In some churches, where there was no such

standing office as the *Copiatæ* or the *Parabolani*, the penitents were obliged to take upon themselves the office and care of burying the dead; "and this by way of discipline and exercise of humility and charity, which were so becoming their station." (Bingham, book xviii. chap. ii.)

The practice of adorning graves with trees and flowers is a custom of high antiquity, and in the present day is not peculiar to any one nation. Dallaway, in describing the tombs of the Turks in Constantinople, tells us, "that even the humblest graves are marked by cypresses, planted at the head and feet; and the groves of these trees, of every size, are very extensive;" and he adds, that "between some of the tombs is placed a chest of ornamented stone, in which are planted herbs and aromatic flowers, which are regularly cultivated by the females of the family." Dr. Chandler, in his travels in Lesser Asia, informs us that "he found some Turkish graves adorned with myrtles;" and another traveller mentions, "that myrtles are diligently cultivated at Aleppo for that purpose." In our own country, the practice of planting shrubs and flowers is not partial. The custom is more general in Wales than in any part of the united kingdom.

"There some kind hand is seen to bring
Its offering to the tomb;
And say, as fades the rose in spring,
So fades a sister's bloom."

In some of the churchyards in the southern principality the graves are little beds of flowers, rather, indeed, to be admired for their simplicity and for the pious affection with which they are regarded, than for their beauty. Like the cypress, the arbor vitæ, and other evergreens, have been regarded as unfading emblems of immortality, and therefore extensively introduced. Mr. Loudon recommends for planting in cemeteries trees chiefly of the fastigiate growing kinds, which neither cover a large space with their branches, nor give too much shade when the sun shines. Of these are, the oriental arbor vitæ, the evergreen cypress, the Swedish and Irish juniper. For the same reason, trees of the narrow conical forms, such as the red cedar, and various pines and firs, are desirable. Of larger trees, the following may be advantageously introduced—the cedar of Lebanon, the oriental plane, the purple beech, the dark yew, the flowering ash, sycamores, mountain ash, hollies, thorn, and some species of oaks, such as the evergreen oak, the Italian oak, &c.

(To be continued.)

INTERCESSION FOR THE SHEPHERD THE DUTY OF THE FLOCK.

BY THE REV. W. CHAMBERS, M.A., VICAR OF ASHBURY, BERKS.

"Ye also helping together by prayer for us."—2 *Cor.* i. 11.

PRAYER, it has been strikingly remarked, moves the hand that moves the universe. God condescends to employ feeble men as his instruments in regulating the affairs of this lower world, in dispensing many of his temporal and spiritual gifts to their more necessitous fellow-creatures, as well as in fulfilling, in a general way, the purposes of his unerring counsel. Thus, without their free agency being destroyed, they only execute "whatever his hand and counsel have determined upon to have done." For he so exercises his overruling providence as not to interfere with their responsibility, yet in a way that they may be led devoutly to acknowledge that their *sufficiency* and the *excellency of the power* are entirely of *him*. By this arrangement he would keep us mindful of our *dependent condition*, and that, as daily pensioners on his bounty for all that is necessary for our souls and for our bodies, we should constantly come to the throne of grace for others as well as for ourselves, that both we and they may "obtain mercy, and find grace to help in time of need."

This Christian temper was beautifully exemplified in the character and conduct of the *great apostle of the Gentiles*. He knew the value and efficacy *of prayer*. His epistles breathe throughout a spirit of self-renunciation, and of entire reliance on the strength and grace of God for the success of his ministerial labour. In offering up, therefore, his fervent and affectionate petitions for his Christian converts, he calls upon them, in return, *to help him and his fellow-labourers in the Gospel*, by a like spirit of supplication, that the work of the Lord may prosper in their hands. "Ye also helping together by prayer for us." I propose then, from these words of St. Paul, enforced as they are by his example, to call your attention, my Christian brethren, to a duty zealously and affectionately fulfilled by the *first Christians*, but which there is reason to fear has been much overlooked in later times—*intercessory prayer on the part of the people for those who watch for their souls, as they who must give account, that they may do it with joy, and not with grief*. And here I will endeavour to show—

I. That *prayer* or *intercession* for their minister is the bounden duty of the flock.

II. To point out some of the mutual benefits connected with the discharge of this important duty.

And may the Eternal Spirit, the only effectual Teacher, be powerfully present with us, to assist us in our respective duties, that neither I may preach nor you may hear in vain.

I. I will endeavour to show that *prayer or intercession for their minister* is the bounden duty of the flock.

Intercessory prayer in general is the fruit of the love of God and the love of man, which love is shed abroad in the heart by the Holy Ghost which is given us. Hence, sincere Christians are taught to love all men, and consequently to pray for all. Their prayers cannot be confined to their own wants. They are no more independent of each other, than they are of their Lord and Saviour; as they are united *to him* by faith, so must they be *united to each other* by love. They are fellow-members of one body: "and the eye cannot say to the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you." This fellow-feeling and interchange of benevolent offices will, of course, vary in degree, according to the different relationships of life. It will lead *parents* to intercede at the throne of grace for their *children*, and *children* for their *parents;* Christian *sovereigns* and *rulers* for the nations and people committed to their governments, and *subjects* for those who are set in authority over them; *ministers* for the flock committed to their charge, and *the flock* for the divine plessing on the labours of the ministry. Each member of Christ's Church petitions for all. "Neither can any one (observes Bishop Hall) be shut out from partaking the benefit of the prayer of all God's saints upon earth. There is a certain spiritual traffic of piety betwixt all God's children, wherein they exchange prayers with each other, not regarding number so much as weight." "I exhort (says the apostle) that supplications and prayers be made for all men." And those members of the community have evidently the strongest claim to our intercessions whose influence is most powerful on society, who are exposed to the greatest temptations and trials, and in whose conduct we are most deeply interested. Now, in this view, what class of persons ought more to be remembered at the throne of grace than *the ministers of Christ?* What office is so *responsible in itself, and so momentous in its consequences*, as that with which *they* are invested, who are called to be *watchmen, shepherds, stewards*, and *ambassadors* for *Christ?* It is the main subject of three of the epistles of St. Paul; no one can read them without perceiving that in his day there *was an order of persons solemnly set apart for the ministry*—men who had received their commission either from Christ's own words—"Go ye unto all the world, and preach the Gospel to every creature," or from the laying on of hands of those ministers to whom Christ had given authority to ordain others. To these men, as St. Paul says of himself, a dispensation of the Gospel was committed; in reference to which he observes—"Whereunto I am *ordained* a preacher and an apostle." And again—"Necessity is laid upon me; *yea*, woe is unto me if I preach not the Gospel." "No man

(saith he) taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not in himself to be made an high priest, but he that said unto him, Thou art my Son, to-day have I begotten thee." And with this exactly agrees the language of the twenty-third Article of our Church—"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be *lawfully called and sent* to execute the same; and those we ought to judge *lawfully called and sent* which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." Now when we consider that ministers, who are put in trust with the Gospel, must speak, not as pleasing men, but God, who searcheth the heart, and that they have this treasure (the unspeakable riches of Christ) in earthen vessels, being men of like passions and infirmities with others, and with the same natural tendency to depart from the living God, what need have *they*, in order that they may be found steadfast, vigilant, and faithful, continually to beseech their flock—"*Brethren, help us with your prayers?*" This it was that led St. Paul so ardently to solicit the prayers of his converts in every epistle. Was he exposed, in the exercise of his apostleship, to great *bodily danger* from the persecution of his unbelieving countrymen? He calls upon the Christian Romans "to strive together with him in their prayer to God for him, that he might be delivered from them." Does he feel his need of strength from above, that he may declare the message of God with fidelity and holy boldness, unmoved by the presence of the most formidable adversaries? He requests his Ephesian converts "to pray with all prayer and supplication in the spirit for him, that utterance may be given unto him, that he may open his mouth boldly, to make known the mystery of the Gospel." Did he feel anxious for the *successful progress of the Gospel* throughout the world? He implores his Thessalonian brethren—"Pray for us, that the word of God may have free course, and be glorified." Now if an inspired apostle, who not only possessed the advantage of human bearing—not only was in labour more abundant than all the apostles, but also was endowed with miraculous gifts—if *he* thus cast himself upon the prayers of his flock, how much more reason is there for ministers in after-times, who are so much his inferiors in every respect, to make the request—"*Help us with your prayers?*" And what should be so clear to men, and deemed by them so important, as the great object of the ministry—"*the salvation of their souls?*" Now it hath pleased God, by the foolishness of preaching, to save them that believe. It is *his appointed* ordinance for *awakening sinners*, as well as for *comforting* and *perfecting the saints*. But then much spiritual discernment is necessary

rightly to divide the word of truth. Its doctrines and precepts —its promises and threatenings—its reproofs and encouragements must be brought forward, according to the various states and circumstances of our hearers, free from the bias of all party views and *human* systems, regarding *the Bible* (as our Church teaches us to do in her sixth Article) *as the only sure standard of true doctrine*—the only infallible guide to heaven. For there are none of the truths of the Gospel which are not daily mistaken and perverted by the *ignorance* and *self-sufficiency of persons* wise in their own conceit. The work of the ministry, therefore, is *difficult*, as well as *important*. Ministers should give attendance *to reading, to study, and prayer*, that they may be scribes well instructed for the kingdom of heaven, capable of detecting errors and of refuting all erroneous and strange doctrines contrary to God's word. For if one soul perish in consequence of not being duly warned of his danger, his blood will be required at the watchman's hand.

The *trials* and *conflicts*, moreover, of the ministers of Christ, are far greater than those of ordinary Christians. No men are so liable to misrepresentation. Some will become their enemies simply "because they tell the truth." Others will delight in finding fault with them in order to justify, as they foolishly imagine, their own negligence and ungodliness. Satan too, in an especial manner, directs his fiery darts *against them*, well knowing, that if he can occasion *their* fall or faltering, it would be like the fainting of a standard-bearer in the forefront of the battle. It is the duty of the flock, therefore, to strive together with them in their prayers, that they may set their faces as a flint against all discouragements, and may preserve to the end a holy consistency of conduct, lest when they have preached to others, they themselves should be cast away.

The interesting and important relation in which the minister and his flock stand to each other is strikingly kept in view *throughout the services of our Church*. She calls upon her members, at those seasons in particular when the candidates for the sacred ministry are previously examined, to implore God "so to guide and govern the minds of his servants, the bishops and pastors of that flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of his Church;" and that "to those who shall be ordained to any holy function, he may give his grace and heavenly benediction, that both by their life and doctrine they may set forth his glory, and set forward the salvation of all men;" and she directs them, as often as they assemble together, "to beseech God to illuminate all bishops, priests, and deacons with true knowledge and understanding of his word, that both by their preaching and living, they may set it forth and show it accordingly." And again—"that he would send down upon *them*, and all

ongregations committed to their charge, the healthful Spirit f his grace." As consistent members of our Church, there- ore, you *should help us with great prayer*, both in *public* and in *rivate*, that in the words of the apostle, which immediately ollow the text, "for the gift bestowed upon us by means of any persons, thanks may be given by many on our behalf."

(To be continued).

THE CHURCHES OF OUR LAND.

They lie in valleys buried deep,
They stud the barren hills;
They're mirror'd where proud rivers sweep,
And by the humbler rills.
A blessing on each holy fane,
Wherever they may stand,
With open door, for rich and poor—
The churches of our land.

Ye boast of England's palaces,
Her cities and her towers—
Of mansions, where her sons at ease
Dwell 'midst her greenwood bowers;
But a deeper sense of reverence
God's temple should command,
While knee shall bend, and prayer ascend,
In the churches of our land.

Oh! pleasant are the pealing bells,
Heard at the Sabbath time,
Calling to prayers from hills and dells,
With their melodious chime;
And glorious is the sacred song,
Swell'd by a fervent band,
When the organ note doth proudly float
Through the churches of our land.

Talk not of England's "wooden walls;"
Her better strength is here;
Her trust around the Spirit falls,
Subduing doubt and fear;
Here her brave sons have gather'd power,
Nerving each heart and hand!
Most fearless prove those who best love
The churches of our land.

They stand, the guardians of the faith,
For which our fathers died;
God keep those temples still from scathe,
Our blessing and our pride!

Our energies, our deeds, our prayers,
All these should they command,
That never foe may lay them low—
The churches of our land!

Relative Duties.

NO. V.—THE GOOD MASTER AND MISTRESS, AND THE GOOD SERVANT MAID.

After taking my seat in the G—— steam-packet, and minutely observing my fellow-passengers, I found that there was no one that I knew, therefore I opened my Pilgrim's Progress (which, next to my Bible and Prayer Book, I take as a good travelling companion) and began to read. Continuing thus engaged for half an hour, I was startled by the sound of a female voice, saying, "How do you do, sir?" I looked up, and saw before me a decent young woman, in appearance about twenty years old. I looked at her, and thought I knew the countenance, but could not recollect when or where I had seen her, or whether I had been acquainted with her. I therefore said, "I thank you, young woman, for your kind enquiry—I am very well; but I must beg you to tell me who you are. I am more than one hundred miles from home, so that I am at a loss to make out why you come to me with such a question. May you not be mistaking me for some other person?" "O no, sir (she replied), I do not mistake *you*. I can never forget you as long as I live. But for sure, I have grown since you saw me. My name is S— F—. I was in the C— C— Sunday-school. My father and mother removed to L— five years ago. I was then fifteen years old. I went to service at L—. My master and mistress have been to the sea-side for the sake of my master's health; they took me with them; we are now returning home, sir; and I am so glad to meet with you, sir. I hope Mrs. —— is well. How is Mr. G— and Mr. H—? I hope all the children are well....." So the poor girl was going on, enquiring after every teacher and scholar in the school, as if she had the names of them all in her head, or that she was reading the parish register. Her countenance was lighted up with animation and kind affection towards all her old friends belonging to C— C—.

Such an interesting individual pleased me much, so I shut my book, and asked her to sit down that I might learn her history since she had left the C— C— Sunday-school. She very modestly complied with my wishes. She said that she *recollected* the advice I had often given to the children to go,

if possible, into service, into pious, well-regulated families. Her father and mother, too, had been careful to get such a situation for her. It pleased God to provide for them. She was in a family that feared God: they always kept the Sabbath holy; they had family prayer every day; they gave time for every servant to read the Bible and other good books. There was a kitchen library, consisting of three Bibles, three Prayer Books, the Pilgrim's Progress, Doddridge's Rise and Progress, Cheap Repository Tracts, the Servant's Friend, Davys's History of England, a Book of Geography, a Dictionary, Gay's Fables, Days of Queen Mary, Sims's Christian Records, Scripture Characters, Holy War, Pious Memorials, and others of the same pious and moral character. The mistress took care that all domestic work should be done in good time, so that she might sit an hour, three nights at least in every week, with the servants, to hear them read, giving such explanation as was proper. Sundays were indeed most pleasant: there was no cooking; all went to church. Other days the servants were allowed to go home to see their friends, at proper times, and to return in an early part of the evening. There was nothing like hurry or confusion. The master punctually went to his business, and returned to his meals. The servants were always ready for everything. The mistress knew everything, and overlooked everything. In short, all was order and peace. There was no scolding or complaining; all knew their station and their duties.

This account from one of my old Sunday scholars, who had been five years servant-maid in one place, was very gratifying. I then asked her to introduce me to her master and mistress, that I might have conversation with them. She took me across the vessel to a sickly-looking gentleman, wrapped up in a cloak, and to a lady who sat with him; and she very *cleverly* introduced me to them as the minister whose name she had often mentioned to them as her early instructor and benefactor. They both arose and expressed sincere satisfaction in having the opportunity of seeing one of whom they had formed so favourable an opinion from the representation of their maid-servant. We very shortly became friends. They said that S— F— had been five years under their roof, during which time they never had occasion to reprove her. When she was once told and directed to do anything, she afterwards did it. The gentleman said, "I leave the girls to the wise management of my wife, and she has only one rule with them, which is, *do as you are bid.* They always understand that this rule is never to be transgressed. All trouble is then avoided—no reproof is then necessary—the household affairs are then like clock-work—regularity, punctuality, and kindness, mark the whole establishment. I did not take my wife from among the young misses just come from a boarding-school, nor from

among the ladies who are always fluttering about from one place to another. There are two places, sir, where a man should look for a good wife—the house of God, and the house of her father. If a young lady is always early and constant, devout and attentive at church, as also acquainted with all the departments of housekeeping, and a keeper at home, she will make a good wife. A good wife, so trained, will make a good mistress, and a good mistress will generally do much to make good maid-servants." The good lady and I smiled repeatedly at this good man's eloquence in commendation of his wife. So I said to her, "I think that you must be a most happy wife too, as your husband is so pleased with you. Pray, how did you judge when you chose him for a husband? He chose you for your attendance at church, and your remaining at home. By what principle did you choose him?" "O, sir (said she), I observed first whether he was obedient to his parents; I next ascertained how he had been trained to business; afterwards I learned what companions he kept; I saw that he was always at church; he took but few holidays; he was always in his place, minding his own business, and never minding other people's concerns. So I resolved to venture upon a match with him, and I never repented of it. I am the mistress, and he the master. I care for the house; he looks at the business. I consult him about all things; and he does nothing without my counsel. The servants cannot fail seeing our union in everything, so we go on comfortably. He was not lately well—we went to the sea-side; he is, I am thankful to God, much better, and I hope soon he will be quite well."

It is scarcely needful for me to add, that if all heads of families acted from such principles, and were guided by such rules, we should find more happy families. "The one thing needful" is too awfully neglected. Men think religion good to *die* with, without reflecting that it is the only source of happiness to *live* with. This is the great mistake, which produces such an amazing amount of misery. Let the foregoing simple statement bring the reader to reflect upon these, and we hope that the fruit of such reflection will be good.

April 8, 1844. W. M.

Biographical Observations.

GEORGE HERBERT.

....There is nothing more glorious than to keep up an uniformity (a good man's) actions, and preserve the beauty of his character to it."—*Spec.* 349.

s been the case with many of renown in after years, that have but a poor cottage, or some such tenement, repre- d as the place of their birth. True it is that there is thing very interesting to many in tracing from the lowly nean situation to that of eminence: still, whenever it has ed God that it should be otherwise, we have then to notice ay here. If it has been the case, that, in his good pro- ce, one who has been observable in any particular man- as been so circumstanced, as that he may be traced to r ancestry in this world, and to more favoured abodes the cottage, we may see herein, that though God is no cter of persons, nevertheless, that his grace is abundant, itted in its efficacy to enhance the notoriety of the most rious birth, parentage, or education.

orge Herbert was born in 1593, in the Castle of Mont- ry. His father was descended from a celebrated knight eret, himself the youngest brother of William Herbert, of Pembroke, in the reign of Edward IV. George Her- mother was youngest daughter of Sir R. Newport, of unty of Salop, described as a person of excellence, mental plishments, and genuine piety. This was a considerable ng—a blessing to which, no doubt, many a one who has ed in the paths of devotion and distinction may look back neans in the hand of God for their benefit.

e eldest of a family of seven sons and three daughters was Knight of the Bath by James I., and was ambassador court of Louis XIV. Charles I. made him Baron of e Island, and soon after of Chertsey, in the county of . He seems to have been an author of some note, and a "History of the Reign of Henry VIII.," &c. The of the seven sons was George. His early education was enced, together with his two brothers, by a tutor. His r having died when he was but four years old, there was a greater charge upon his mother. When he was twelve old the Dean of Winchester interested himself respecting ge Herbert; and at school his behaviour, good parts, and piety, were remarkable. At the age of fifteen, being a 's scholar, he was elected for Trinity College, Cambridge, ter he repaired about 1608.

In 1627 his mother died. His inclination to poetry soon discovered itself; and, like Henry Kirk White, his mind observed with dislike the tone and the turn of several poets to heathenism and licentiousness. His taste for music was to him a great source of elevation and comfort, through Him who giveth the power and the disposition for such things. In 1609 he was minor, in 1615 major fellow, having taken his Bachelor's degree in 1610. In 1615 he became M.A., aged twenty-two. In 1619 he was appointed public orator, which he retained eight years. His temper, manners, fine fancy, piercing though civil wit, ornamented by his acquired learning, and set forth to the greatest advantage by the winning graces of eloquence, have been noticed.

In opposition to Mr. Melvin, who attacked our altars, our prayers, and our public worship of God, Herbert wrote; and to such effect, that the Dean of Peterborough collected and printed what he wrote, as an honourable memorial of his friend, and the cause he undertook.

With Lord Bacon and Bishop Andrewes, who accompanied the king, Herbert became acquainted, both of whom highly esteemed him. Donne and Wotton were also met with by George Herbert.

We are informed that "great was the conflict between the pride of life and the sincere desire he had of devoting himself to the work of the ministry," but that "the latter at last prevailed." This is a valuable piece of information, as it shows us how it has been, and will be; that severe trial has awaited, and will await, the changes of life; and how the human heart is apt to become actuated to its disadvantage by many an occasion.

A person of the court hearing of Herbert's intention to be ordained, objected to the meanness of the employment for a person of his birth and abilities. His answer was, "It hath been formerly judged that the domestic servants of the King of heaven should be of the noblest families on earth; and though the iniquity of the late times have made clergymen meanly valued, and the sacred name of priest contemptible, yet I will labour to make it honourable, by consecrating all my learning and all my poor abilities to advance the glory of that God that gave them; knowing that I can never do too much for him that hath done so much for me, as to make me a Christian. And (he added) I will labour to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus." Thus we see the mode and the tenor of his reply to objectors as to meanness in the ministry of reconciliation; and there is much said of a useful kind for any by whom similar objection could be made.

George Herbert was made prebendary subsequently by the

Bishop of Lincoln. He took much pains about the repair of his parish church. It was the opinion of Mr. Herbert that prayers and preaching have an equal honour. We do not stop here to write for or against this; but we mark it as his reason for having reading-pew and pulpit of an equal height. The reader may be edified by the following reminiscence, that under the acutest sufferings he would often say, "Lord, abate my great affliction, or increase my patience; but I repine not —I am dumb, Lord, before thee, because thou dost it."

It was somewhat peculiar amongst the details relative to George Herbert, that the attachment of his wife commenced without having seen him. The desire of her father, Mr. Danvers, had apparently much to do with this. Mr. Danvers, however, died before the parties met; afterwards they did not lose much time, since the third day after their first intercourse they were married. The contest which should most incline to a compliance with the other's desires must have added much to the comfort of each.

He had many spiritual conflicts respecting the acceptance of the living of Bemerton, and indeed respecting his declining the priesthood; the Archbishop of Canterbury, nevertheless, convinced him so, that he was instituted and inducted forthwith to Bemerton, near Salisbury.

The present period of his life was *ætatis* thirty-six. As to his demeanour, the following is so emphatic that it may not be amiss to draw attention to it. "A life, that if it were related by a pen like his (St. Chrysostom's, whose name indicates eloquence, being derived from the Greek signification of a golden mouth), there would then be no need for this age to look back into times past for examples of primitive piety, for they might be all found in the life of George Herbert." "Jesus, my Master," it was the desire of George Herbert to say continually. The words *my Master* it gave him great pleasure to use. Oh, that many others, followers of the same Christian path, might say likewise with delight!

We have previously mentioned the respect and regard which several persons had and expressed for Herbert. The Bishop of London at the time never mentioned him but with veneration, for his excellent life and learning; and his remark was an extraordinary one—"I laid my hands on Mr. Herbert's head, and alas! within less than three years lent my shoulder to carry my dear friend to his grave."

The "Country Parson" is a work that shows what strict regulations he proposed to himself, which, although they may be open to remark and comment, exhibit much of good intention in the main design. The manner in which he exemplified what he designed has been observed as an exact one. It was his custom to be twice every day at prayers in the chapel, and

most of his parishioners, and many gentlemen of the neighbourhood, constantly made part of his congregation. And it is reported that "some of the labouring class would leave their plough when the bell rang to prayers, and would afterwards return to the field, thinking themselves happier for carrying back to their labours the blessing of their holy and revered pastor." His family worship was also duly attended to. He was wont to have free communications, and the anecdotes respecting this show his disposition for the purpose. Upon being blamed for an act of kindness that was esteemed rather a degrading one, there was a beauty in his reply: "That the thought of what he had done would prove music to him at midnight." And oh! is not this, in truth, the case with many a true Christian? Does he not muse *with pleasure* upon his endeavours (poor at best) to imitate Him "who went about doing good?" Comforting a sad soul, or showing mercy, were joyful sources of praise to Herbert; and blessed is he who is of this temperament. Herbert seems to have set no limits to his charities, that he might rejoice in their free exercise the more.

The poetical works of George Herbert, in part at any rate, are known, and in the course of them we find much that is valuable. The "Picture of a Divine Soul" has been noticed as remarkable in "The Temple;" and the whole book has been considered to have such contents as would endear it to the devout, though all that is said may not be alike satisfactory. He continued meditating, and praying, and rejoicing till the day of his death. Being reminded of his endeavours and acts of mercy, he showed himself of some such mind as Hannah More. When one talked to her of her good deeds, she said, "Talk not so vainly; I utterly cast them from me, and fall low at the foot of the cross." He said, "They be good works if they be sprinkled with the blood of Christ, and not otherwise."

His wife, three nieces, and Mr. Woodnot, were present with him in his sickness unto death; and observing the tears of his wife and nieces, he bid them retire and pray every one alone for him, for nothing but their lamentations could make his death uncomfortable. Most notable was he here: he did not act as many another would have done; he did not repine, he did not—and it is wonderful he did not—say one word to encourage or stop the flowing tear. Away from his sight he bid the nearest and dearest on earth, to pray to Him who seeth in secret. After expressing his readiness to die, he said, "Lord, forsake me not now my strength faileth me, but grant me mercy, for the merits of my Jesus; and now Lord, Lord, now receive my soul." With these words he breathed forth his divine soul without any apparent disturbance.

Happy end of troubles, trials, joys, and griefs here below! Delightful departure in peace, "in sure and certain hope," leaning on the beloved!"

"Grant, O God, that such may be daily more esteemed, to thy honour and glory!"

E. W. B.

CHURCH ARCHITECTURE.

BY A FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

We made some general remarks upon the state of this science in the *Churchman's Magazine* some few months since; and as we promised to continue our observations at some future time, we take this opportunity of commencing the summer months with a few more hints on a subject which is peculiarly appropriate to them. In our former paper we endeavoured to state briefly the two prevailing errors; the one being an excessive devotion to symbolism—the other a tenacious adherence to all the mean artifices of utilitarian design. And we see no reason to remodel our theory. Symbolism, if carried to an excess, as surely fills the mind with overblown fancies, as utilitarianism degrades it to mean and sordid imagery. It is, in fact, impossible to consider ecclesiastical architecture as embodying one or other of these extreme positions; it contains the germs of both, and lovingly unites them into a firm union for her own purposes, before they have respectively attained a dangerous maturity.

About the same time that we were writing our last paper, the translation of "Durandus on Symbolism" made its appearance. We heartily wish that we could praise this book, but it cannot be. Amidst much painful research and widely-spread information, there is so much deplorable anility, such sickly fancies and dreamy conclusions, that we cannot recommend it to our readers without strong reservations. The introduction is written with ability, and the translation is executed faithfully and with spirit, but the sad stuff which Durandus himself propounds mars and disfigures the whole work. The translators would have rendered much more serviceable aid to the ecclesiological world, if they had extracted so much of Durandus as fell within the pale of common sense. We are very well aware that these kind of gentlemen are as elusive as Proteus, and as difficult to grapple with as the east wind. They say, "you are not in a proper position to judge: your mind is not imbued with the spirit of antiquity, or you would see wisdom in what you declaim against as follies.....you do not understand anything about it; we do."

Now all this is very smart and charming, but it is not convincing. If the long and wearisome apprenticeship to symbolism only prepares the mind to placidly receive such statements as are found in friend Durandus, we say, in answer, that it is impossible to conceive time more idly spent. We are gravely told that the mortar which serves to bind together the walls of a church is symbolical of something or other: our only answer is—"Very likely; you think so, and Durandus says so;" but the thing on its "face is absurd; and though a few imaginative persons have thought so, it does not follow that you should obtrude it upon others as an essential verity." Humbug walks about in many guises: some, indeed, are of such a nature as to put the wearer in danger of the nearest horsepond; while others are really so well meaning and so inoffensive, that we only feel disposed to gently pull off the disfiguring mask, and to show to the world the under substance of simplicity and honesty.

We have dwelt a little upon this subject, but we do feel the importance of it in the subject before us. These silly fancies have ere now led to graver and more serious theories, which have in course of time spread doubt and disquietude, and have suggested thoughts that cannot at all times confine themselves to the doctrines of the Anglican Church.

> —"Hæ nugæ seria ducunt
> In mala."

So they must be checked by sound realities at the outset. The versatility of self-deception is remarkable.

We dare say that by this time our readers detest us and our theories, and we shall now gladly turn to practical matters; but we tell them finally, that if they do not obtain certain broad principles before they commence this pursuit, they will assuredly be bewildered by the number of books that have appeared, are appearing, and will appear upon the subject. It is almost sublime to think of the many pens that will be mended, re-mended and worn out in the service of this subject before we have passed the middle day of the nineteenth century. Who can pretend to judge of such a mass of statements, without some standard to refer them to?

To begin, then, our practical remarks. There are two distinct ways of pursuing this subject—the one general and popular, the other specific and philosophical. Both systems have their adherents; so we will notice briefly the methods of pursuing both, though at the outset we express our cordial contempt for the first system, whether in Church architecture or anything else. The only possible excuse for getting a general knowledge of anything is the necessary devotion of time to more useful pursuits. To such, then, as have not time to examine this subject rigorously, we now address ourselves.

a Shrewsbury cake, though not nearly so nutritious as a quartern loaf, is better than nothing at all.

Let our general student, then, provide himself with Barr's 'Anglican Church Architecture." This contains an easy outline of the subject, without any definite system, and can be laid down or resumed at any time and after any interval. After his book has been treated with tolerable attention, the reader will have a general idea of the difference between the styles, and some insight into the proprieties and improprieties of ornament. A church will now have become, in his mind, no longer a receptacle for pews, or an agreeable object in a background, but a certain chronicler of old times, of pious munificence, of watchfulness and prayer—a holy place that has formally received us in infancy, that has invited us in our manhood, that has consoled us in our loneliness and age, and under whose shadow we shall peacefully sleep at last. So much will this simple, loosely-compacted book have contributed to our mental improvement. What shall we then say of a more complete system? For information on monuments and the antiquity of sepulture we refer our general reader to Markland's "Monumental Antiquity." Here a great deal of simple information is conveyed in a useful and unpretending form. The book may be read through at any spare time with great rapidity, and perhaps will be profitably remembered. Lastly, for a general synopsis of the whole, and for a pleasant incitement to proceed with the study, we recommend a little book called "Hierologus," by Mr. Neale. Few little books contain so many little follies as this volume; but having said this, we have said all that can be said against it. These little fancies are so palpable and so harmless that they can be detected and smiled at without an effort; and when we have got rid of these chaff, we find much solid grain below.

So much for a general system of studying ecclesiastical architecture.

To those who would wish to study it more closely, we must address ourselves in a more didactic strain, and with greater particularity. It will then perhaps be better to divide the subject into three or four natural heads, and to consider each one separately. Let us consider, in the first place, the best way of obtaining clear information about the structure by itself, independent of any other accessaries.

Here we think we agree with the rest of the world in strongly recommending "Bloxam's Catechism."* This is, in every part, a very excellent book. It has, however, or had (for we are not aware whether a new edition has or has not appeared very recently), one defect, which was so great as to destroy its usefulness to a very great extent. This was Mr. Bloxam's habit of using terms of the science—"ogee," "span-

* A new edition has just appeared in which the catechistical form is relinquished.—*Ed. C. M. and V. C.*

drel," "cavetto," &c., without any previous definitions. This proves exceedingly discouraging to beginners, as they have not the means at all times of finding out the exact meaning of these expressions. We well remember a friend of ours, whose credentials were the highest places in academic distinction, saying, with a half-grave half-comic smile, "I read the 'Catechism of Architecture' systematically till I came to the term *quirked ovolo*, at which point I thought it prudent to stop." This book, therefore, is not complete without the "Glossary of Architecture," by Mr. Parker; and as this latter work has been for some time out of print, the evil is greater. The best and simplest remedy is for a student to apply to some friend, and, by a walk to the next large church, elicit from him the different terms for the different parts and ornaments that meet his eye. Nothing tends more to sharpen up and reset first principles than a close attention to terminology. By this means a complicated ornament, or multiform tracery, may be described orally with as great accuracy as with the pencil. When these definitions have been fully mastered, Mr. Bloxam may be studied with great success and profit.

When this book has twice been read through, we recommend a syllabus of the whole subject, as this kind of aid has met with the patronage of all who desire to attain an accurate knowledge of any science. The best work of this kind is a pamphlet, published by the Cambridge Camden Society, entitled "Hints on Ecclesiastical Architecture." It is written in a clear and precise style, and certainly contains far more of real practical information than many volumes of greater bulk. When the portion of this book which relates to the division of styles has been read through, we finally recommend Rickman's "Architecture," which, though nearly the first, is still the very best single volume on ecclesiology. It is at the present time out of print, but we understand that it is to be revised by Mr. Parker, of Oxford, and greatly enlarged; so that we may wait with greater patience for its re-appearance. The principal fault in the present (fourth) edition is the assigning so short a period to the Decorated age. Mr. Rickman considers it only to have prevailed for about seventy years, from 1308 to 1377; whereas recent investigations seem certainly to point to an earlier date for the commencement of this truly glorious style. We may consider it with much greater probability to have extended from 1272 to 1377.

We are here induced to hazard a remark on the nomenclature of the different styles. Mr. Rickman's division of Norman, Early English, Decorated, and Perpendicular is very simple and intelligible. It has, moreover, received the sanction of twenty years use, and we can see no occasion for changing it. We have seen half a dozen little foolish theories of nomenclature, each embodying some small conceit or other, or upholding some peculiar fancy. The term "Plantagenet" has

been, in some cases, used for "Early Perpendicular," no earthly good, that we are aware of, being gained by such a change. The most sensible arrangement is to tenaciously adhere to the old divisions, subdividing each of these into Early, Middle, and Late. Thus we shall have Early Norman, Middle Norman, Late Norman, and so on, for the other styles. The student that can, on settled principles and sure theory, so subdivide, will need no more instruction from us.

The student should now pass onward to Church furniture. There was a very good account attached to Mr. Bloxam's Catechism: the present edition does not contain anything on the subject, as Mr. Bloxam intimates in the preface that he intends to devote a separate volume to this portion of the science. Very clear and curious information will be found in a pamphlet, published by the Cambridge Camden Society, entitled "A Few Words to Church Builders." There are a few singular opinions broached in it, to which all parties will not probably assent; but this does not in any way detract from its general usefulness. The notices of the different articles under their proper heads in the Oxford "Glossary,' and the observations in an above-mentioned book, "Hints on Ecclesiastical Architecture," will make this department tolerably complete.

The third division comprises monumental architecture. This is of some extent, as it involves a competent knowledge of heraldry and of ancient armour. We say a *competent* knowledge; for it is ridiculous to push such a study as that of heraldry, or of ancient armour, to any extreme. Old Socrates gave very good advice as to the extent many such studies should be pursued in his time; and we, *mutatis mutandis*, only echo his words in advising a certain amount of knowledge, and no more. A man might waste his life in noticing different changes in vambraces and sollerets, without being of much use to himself or anybody else. The dress of different periods of English history should also be generally known. This may be acquired in a very short time by looking over the engravings in the new edition of Strutt's "Costumes;" and we are told that there is an amusing volume* on the subject in the "Library of Entertaining Knowledge." The standard book on Sepulchral Antiquity is undoubtedly Mr. Bloxam's work, entitled "Monumental Architecture;" but we frankly confess that it is rather heavy reading. It is, however, perfect of its kind, and will repay any one who reads it. The concluding part is the most tiresome, as it divides and subdivides the monuments erected after the Reformation, which are really hardly worth the trouble.

We now come to our last division, which is, in good truth, the hardest of our category. This is the covering of churches,

* "History of British Costume."

whether by vaulting or by wood roofs. Wood roofs may be briefly dismissed. The two well-known articles in the "British Critic" contain nearly enough information to work upon, and individual observation must do the rest. We may remark, in passing, that we do not concur in the extravagant admiration expressed of these articles; they are plain and practical, but do not contain the germs of any important principles, or any acute notices of chronological sequence. Vaulting cannot be dismissed so easily: this requires long, careful, and unremitting study. It is, of all portions of the subject, the one we most delight in; but we unhesitatingly avow, in our own case, that it has been mastered only by continued application. The best introductory remarks will be found in a paper by the late Mr. Froude, in the second volume of the first part of his "Remains." A paper in the seventeenth volume of the "Archæologia" should next be read. There are two in this volume, but the one to which we particularly allude is by Mr. Saunders. It is written in a most able manner, and is accompanied with such large engravings as to make the whole account intelligible to any one. The most recent and most complete theory will be found in a paper on "The Vaults of the Middle Ages," published by Professor Willis. It contains all that can be said upon the constructive history of vaults, but is entirely useless for a chronological register. This must be left again to individual observation.

This is a brief but complete system of ecclesiastical architecture. Everything of any note will have been explained to the student, and after this course he may go with confidence into any church or cathedral in the kingdom. He will only require the enunciation of a few principles which apply equally to all kinds of architecture, and are eminently useful for the arrangement of his own ideas and the development of fresh theories. These will be found in Willis's "Architecture." The points we principally allude to are the divisions of mouldings into orders, and the theories of tracery and foliation.

There are, of course, numbers of other books on the subject of more or less value; we have certainly mentioned those which will most materially aid the student. We have not noticed "Aunt Elinor's Lectures;" for Aunt Elinor has, in more than one place, copied *verbatim* whole pieces out of Rickman, and we do not in any way choose to sanction such appropriations. If it had been Uncle Edward instead of Aunt Elinor, we should have spoken very plainly and unmistakeably on such a method of proceeding. At any rate, our readers had better leave Aunt Elinor, and go to the fountain head.

Lastly, we recommend the closest attention to the forms of mouldings: nothing positively can be done without them. The mouldings should be simply traced in profile, and may be made more distinct by an equally wide band of red and blue

being painted in contact with the pencil trace. A strict and accurate knowledge will be slowly acquired, but it is nevertheless *indispensable.*

Our remarks are ended: we can only now express a hope that our loose hints may prove useful to some, and may excite others to devote themselves to this very high and improving study.*

EMIGRATION.

BY THE REV. E. W. BARLOW, M.A.

THE Bishop of Toronto, in his journal, has suggested that a recommendation should accompany the emigrants to distant parts, since "it would add much to the firmness of their profession, as well as to their comfort." He observes, that "it would help to maintain an unwavering attachment to their fathers' Church." He subsequently adverts to "the primitive ages," that wherever there was "a lawfully-ordained minister," there would be found "a brother and a friend." He speaks of the privilege—notwithstanding the strangeness of land, scene, and custom, "far from those of their young and happier days"—"they would still experience in their place of pilgrimage, the Christian sympathy, and the richest comforts of home." How much of valuable observation is contained in the bishop's remarks on recommendation may easily appear to many. They will easily appear to one who has thought at all of the trouble and trial of many an emigrant! Oh, what numbers have gone out, some with expectations of "bettering themselves:" others, with the feeling that they cannot be "worse off" abroad than they are at home: others, with the impression that a relation or friend has succeeded, and why may they not?—forgetting that many others are of the same persuasion, and that times and circumstances vary abroad, as well as at home. Alas, of those that have returned to their native home, how much have they had to tell?—aye, far different from anticipated details!

We do not here enter upon the expediency or inexpediency of emigration in general, or in particular, though, doubtless, it is far more suited to some than to others, and they are so to it. We have specified the foregoing in order to advert to the state in which the emigrant generally is—a state of uneasiness and anxiety; many a time a state of perplexity and embarrassment. Thus, then, how much is there to draw

* The Editor wishes it to be understood that he does not entirely coincide with the writer of this article. Though Durandus may have overstepped the boundary of sober sense, yet it can hardly be doubted but that the ancient architects of the Church were deeply imbued with the spirit of symbolism, and constructed their buildings with an eye to it.

off the mind from high and heavenly things—how much to engross it and distract it! For a man, therefore, to look unto the Church of the living God, the pillar and ground of the truth, in which he was baptized and instructed unto righteousness—to look unto it, and say—"By God's help, here will I rest, and hope, through Christ Jesus, for the divine blessing *upon me and my endeavours*"—how desirable, yea, how lovely, in a spiritual point of view! To see such facilitated through the position and influence of episcopal authority should be a cause of thankfulness unto God at home and abroad.

The "lawfully-ordained minister" comes forth the ambassador of peace—and to him, as the herald of salvation, the soldier of Christ is commended for his soul's health, through grace! The more to impress this upon the mind and heart, a written testimonial—a credential, is proposed to be given from the duly appointed pastor, from whose sphere of labour at home he came, to render him happier, as in other respects; so in the recollection of the excellence and kindness of that mother, whose fostering care would know no ocean bounds!

The Bishop of Toronto emphatically says—"a brother and a friend!" The affection and compassion—the benevolence and sympathy of both of these, how necessary in such a case as the emigrant's! Oh, there is a kindness of intercourse—there is a sense of brotherhood in true Christianity, which, although it loses not sight of all distinctions wisely permitted, yearns more than ever for exercise abroad! What opportunities—what advantages does Satan seek to avail himself of! Everywhere (especially amidst the troubled ones "in mind, body, or estate") has he apt and varied opportunities and advantages. A link, then, of such nearness and *dearness*, how acceptable! to win—to bind—to engage—and to cheer; even under the most favourable circumstances, much more under those of the most adverse! Let a man be ever so disturbed or distressed, the Church has something to impart from the treasure of God's word. Let him be driven to and fro, like some tossed, and tempest driven, and shattered bark—let him be "hard at death's door," he is told by her of the source of all comfort, hope, and peace! So that, should the heart be long in sickness, or any other trouble, for what would be provided at home, *we recommend unto you this our brother in the Lord* is calculated to bespeak an interest and a demeanour, and a spirit to sooth and to satisfy. "Young and happier days," therefore, though dearly dwelt upon, would be fraught with less painful, less destitute reflection—and this through the seasonable recommendation of the fathers in God, by divine providence.

Doubtless, they who recommend, and they who receive any to "their place of pilgrimage," will rejoice at the prospect of

recommending and receiving a "Christian sympathy and the richest comforts of home." And, although the form of recommendation appears to be suited for a more general use to those who have been communicants, there will be even a greater expectation from the proposed recommendation—namely, an expectation that He who hath, in his rich and abundant exercises, invited and permitted them to his house and to its privileges before, and granted, as we would hope, many a spiritual benefit to them as meet recipients—that he will prove, by his Spirit in the inner man, that he is in them of a truth —that he will "never leave them nor forsake them!"

Note.—In the opinion of the Editor of the *Churchman's Magazine and Village Churchman*, the practice here recommended would be productive of the most beneficial effects, were it adopted in this country. It would much promote the comfort of the lay members, and strengthen the hands of the ministers of the Church, if, in case of removal from one parish to another, the latter would give the former a letter of introduction and recommendation to the clergyman of the parish or district where they are about to take up their abode.

A CLERGYMAN'S FRIENDLY ADVICE TO PARENTS.

"Train up a child in the way he should go, and when he is old he will not depart from it."—*Prov.* xxii. 6.

In order to assist the poor in following this good advice of the wise King Solomon (whose history is recorded in the Bible), and to enable them to instruct their children in religious and industrious habits, Schools of Industry and Sunday Schools were established. But, my dear parishioners, it rests very much with yourselves, as parents, to give the greatest assistance to such pious undertakings. *You* have the strongest reasons, as *parents*, to help your *friends* in these endeavours to bring your children to the knowledge of God and themselves—leading your little ones (like those mentioned in the Gospel, Mark x. 13), by faith and prayer, to Christ; that he may take them into his arms and bless them. Let me request you, therefore, to attend to the following advice, in which I will endeavour to point out the best method you can take to assist in this good work.

1. Show your children the nature and excellency of such institutions.

2. Strictly enjoin them to be exact in attending at the appointed times; clean, and as decent as you can afford; and to be attentive to the instructions given them.

3. Give them advice and directions at home as to their behaviour in church, to go there orderly; and particularly enjoin

The Churchman's Portfolio.

EASTER.

On Easter holidays it was anciently customary for work to cease, and servants to be set at liberty, in imitation, as they say, of a practice of the primitive Church, which set apart the whole of the week after Easter to praise and glorify God for our Saviour's resurrection; at which time all servile labour ceased, that servants as well as others might be present at the devotions of the season. There were other customs, however, frequently observed at this time, viz., horse-racing, public spectacles, games of various kinds; but these were afterwards forbidden, as being foreign to the sanctity of the season. In after ages, when the Church became more corrupt, and the substance of religion dwindled away into the shadow of ceremonies, the usual prayers and praises of the season were either much neglected, or but very superficially observed; for, in some churches, it was customary for the archbishops and bishops to play at hand-ball with the inferior clergy, even on Easter-day itself. This was called the liberty of December, because formerly it was usual among the heathens, in that month, to indulge their servants with a certain time of liberty, when they were on a level with their masters, and feasted and banquetted with them. Why these dignitaries should play at hand-ball at that time rather than any other is altogether conjectural; but one thing, however, appears certain, that these tennis matches have given rise to a custom still practised in some parts of England, viz., that of playing at hand-ball for a *tansy-cake*, in reference to the bitter herbs in use among the Jews at this season, although it was at the same time common for a man to have a gammon of bacon in his possession, to show that he was no Jew. On Easter Tuesday, in some countries, it was customary for wives to beat their husbands; and on the day following the scene was reversed. Not very long ago, in the city of Durham, on these holidays, the men took off the women's shoes, which could only be redeemed by a present, and on another day the women took off the men's in like manner. In our own day, eggs stained with various colours, and sometimes covered with gold leaf, are presented to children, and they ask for their *paste eggs* in some places, in the same way as children in other places ask for their *fairing*. *Paste* is evidently a corruption of *Pasche*, or *Easter*. This is undoubtedly a superstitious Popish relique, which had made eggs emblematic of the resurrection, as may be gathered from the following prayer in the ritual of Pope Paul V., composed for the use of England, Scotland, and Ireland:—"Bless, O Lord, we beseech thee, this thy creature of *eggs*, that it may become a wholesome sustenance to thy faith-

ful servants, eating it in thankfulness to thee, on account of the resurrection of our Lord Jesus Christ, who, with thee," &c. It is probable that the Romanists borrowed this custom from the Jews, who, in celebrating their passover, set on the table two unleavened cakes and two pieces of the lamb; to which was added some small fishes, because of the leviathan; a *hard egg*, because of the bird Ziz; and some meal, because of the behemoth; these three animals being, according to their rabbinical doctors, appointed for the feast of the elect in the other life. Dr. Chandler, in his travels in Asia Minor, gives the following account of celebrating Easter among the Greeks:—"A small bier, prettily decked with orange and citron buds, jasmine flowers, and boughs, was placed in the church, with a Christ crucified rudely painted on board, for the body. We saw it in the evening, and before daybreak were suddenly awakened by the blaze and crackling of a large bonfire, with singing and shouting, in honour of the resurrection. They made us presents of *coloured eggs*, and cakes of Easter bread." Another author says, "Easter-day is set apart for visiting in Russia. A Russian came into my room, offered me his hand, and gave me at the same time *an egg*. I gave him, in return, the egg I had just received. The men go to each other's houses in the morning, and introduce themselves into the houses by saying, 'Jesus Christ is risen.' The answer is, 'Yes, he is risen.' The people then embrace, *give each other eggs*, and drink immense quantities of brandy." There is an account of much older date than this, which throws still farther light on the practice, in Hakluyt's Voyages:—"They (the Russians) have an order at Easter, which they always observe. Every year, against Easter, to *dye*, or *colour red*, with brazzel (Brazil wood), a great number of *eggs*, of which every man and woman giveth one unto the priest of the parish upon Easter-day, in the morning. And, moreover, the common people used to carry in their hands one of these *red eggs*, not only upon Easter-day, but also three or four days after, and gentlemen and gentlewomen have *eggs gilded*, which they carry in like manner. They use it, as they say, for a great love, and in token of the resurrection, whereof they rejoice. For when two friends meet during the Easter holidays, they take one another by the hand. The one of them saith, 'The Lord, or Christ, is risen.' The other answereth, 'It is so of a truth.' Then they kiss, and exchange their eggs, both men and women, continuing so for four days together." There is an old English proverb still preserved on this subject—"I'll warrant you for an *egg* at Easter."—*Scottish Guardian.*

THE FATHERS.

What is to be said of the fathers? How are they to be esteemed? St. Augustine answereth, giving this rule also—

that we should not therefore think it true because they say so, do they never so much excel in holiness or learning; but if they be able to prove their saying by the canonical Scriptures, or by good probable reason—meaning that to be a probable reason, as I think, which doth orderly follow upon a right collection and gathering out of the Scriptures. Let the Papists go with their long faith; be you contented with the short faith of the saints, which is revealed unto us in the word of God written. Adieu to all Popish fantasies. Amen. For one man, having the Scripture and good reason for him, is more to be esteemed himself alone, than a thousand such as they, either gathered together or succeeding one another. The fathers have both herbs and weeds: and Papists commonly gather the weeds, and leave the herbs. And they (the fathers) speak many times more vehemently in sound of words, than they did mean indeed, or than they would have done, if they had foreseen what sophistical wrangles should have succeeded them. Now the Papists are given to brawl about *words*, to the maintenance of their own inventions, and rather follow the sound of words, than attain unto the meaning of the fathers; so that it is dangerous to trust them in citing the fathers. In all ages the devil hath stirred up some light heads to esteem the Sacraments but lightly, as to be empty and bare signs; whom the fathers have resisted so fiercely, that in their fervour they seem, in sound of words, to run too far the other way, and to give too much to the sacraments, when they did think more measurably. And therefore they are to be read warily, with sound judgment.—*Bishop Latimer.*

ST. JOHN THE BAPTIST.

The example of John the Baptist is one we should endeavour to imitate; his wish was to glorify his Saviour, however it might militate against his own exaltation. "*He* must increase—*I* must decrease;" and I must decrease because he increases, like as the moon disappeareth and the stars vanish away before the bright glory of the rising sun. Such is the missionary spirit the Christian ought ever to carry with him; and his constant aim should be, wherever he goes, in all things to exalt his God.—*Rev. W. Howels.*

Treasury.

LOVE TO GOD.—Do you love the law? Even if you paid it a strict outward observance—if man's eye could detect no blot in your services, yet, were all this from any other motive than simple, unfeigned love to God, it would not be the obedience that he requires. Love must rule your actions and guide

your thoughts; love must animate your hearts; the love of Christ must not exercise a mere occasional influence, but must "constrain" you, whatsoever you do, to do all to the glory of his name. And just as philosophers inform us that heat, though not always visible in fire, nevertheless exerts continually a potent influence over the material world, pervades every particle, and cherishes the life and beauty of all that we behold; and that were its kindly power withdrawn, this earth would become but a stiff and torpid and desolate mass, uninhabited for ever; so the love of God, as the Bible shows us, though it break not continually forth into the flame of ardent devotion, must yet reside in every faculty, and influence every desire, and season every action; or else the soul lies torpid, and cheerless, and godless, a miserable mass of ruin, and habitation of uncleanness. This neccessary love to God's law is the operation of the Eternal Spirit: let it be your earnest prayer that he may work it in *your* souls: and rest not, O rest not, brethren, till you can say with the apostle, "I delight in the law of God after the inward man," and with the psalmist, "O how I love thy law: it is my meditation all the day." "Then shall I not be ashamed, when I have respect unto all thy commandments." Thus bringing forth your fruit unto holiness, you shall "adorn the doctrine of your God and Saviour:" thus shall you let your light shine brightly before men: thus shall you show that Christ is formed in your heart, the hope of glory.—*From the Rev. J. Ayre's "Liturgica"—Lectures on the Establishment of the Law through faith.*

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." All Christians know by experience the influence of the Spirit; but what is that mysterious principle styled *grace*—how it connects itself with the human mind—where its operations cease, and the operations of the human faculties begin? are questions which probably the wisest men can no more unfold than the weakest and most ignorant: they are very far beyond the comprehension of the human understanding. But is it, on this account, less our duty to implore that sacred influence? If it be necessary as the antidote of our depravity—"if that which is born of the flesh is flesh and that which is born of the Spirit is spirit," and consequently, "except a man be born of water and of the Spirit, he cannot see the kingdom of God," is his obligation to seek it less because he cannot explore this mystery? Is the folly of neglecting it more venial because he cannot penetrate the speculative depths of this doctrine? If any one feels, by happy experience, that power by which those who were "dead in trespasses and sins are quickened, raised up, and made to sit in heavenly places with Christ Jesus"—if he feels that "all old things are passed away, and

all things become new" within him—that he is braced by a new energy, animated by a new life, expatiates on the world to come as if it were his own, does he feel less gratitude for these mighty operations, because he cannot detect and analyze the power by which they have been wrought, or explain the philosophy of divine influence.—*R. Hall.*

Happiness in Christ is salvation from every misery.

There is grace enough in the heart of Christ to outlive every diadem of mercy!

Church Notices

FOR THE MONTH OF MAY.

May 1. St. Philip and St. James's Day.—Philip, the apostle, was born at Bethsaida, in Galilee, a town near the sea of Tiberias. On being told by our Saviour to follow him, he immediately obeyed. He preached the Gospel chiefly in Upper Asia, and died a martyr at Hierapolis, a city of Phrygia.

St. James the Less, the apostle, was the son of Alpheus, or Cleophas, and is called in Scripture the brother of Christ. (Matt. xiii. 55; Mark vi. 3). He is supposed to be the person spoken of by St. Paul. (Gal. i. 19). The degree of his relation to Christ seems to have been that of cousin-german. (John xix. 25). He wrote the Epistle which bears his name. He died a martyr in the year of our Lord 62, having been killed in a tumult raised by the unbelieving Jews. Martyr means Witness. It is here applied to those who laid down their lives for the Gospel.

May 13, 14, 15, are called Rogation Days, from a word signifying *beseeching;* being days set apart for more earnest prayer, as a preparation for the approaching festival of the Ascension, and for the purpose of imploring God's blessing on the fruits of the earth.

The Sunday preceding those days is called Rogation Sunday.

May 16. Ascension Day.—We this day celebrate our blessed Saviour's ascension into heaven. Forty days had now passed after his resurrection, during which time he had discoursed with his disciples of the things concerning the kingdom of God.

May 26. Whit-Sunday.—On this day, called also the Feast of Pentecost, we commemorate the visible descent of the Holy Ghost on the apostles. The name Whit-Sunday, or White-Sunday, comes from the white garments anciently worn on this day, particularly by those who were baptized on it, as types of the spiritual purity with which it behoves us all to approach the Lord God.

May 27 and 28. Monday and Tuesday in Whitsun Week have each a particular service.

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BEVERLEY MINSTER.

EVERLEY Minster, formerly the church of the monastery of . John, is now the parochial church of the united parishes St. Martin and St. John. It was nearly rebuilt about A.D. 60, by Kensius, Archbishop of York: he added a tower, d improved its internal decorations. The exact date of the esent edifice is unknown, though usually referred to the riod of Henry III.

The Minster is in the form of a cross, of styles of architecre varying from the Early English to those of a later period, ith two towers of lofty dimensions at the west end.

The building being in a very ruinous state, Mr. Moyver, .P. for the borough, A.D. 1708, was instrumental in obtaing funds for the repair, which was effected A.D. 1720. This pair, so far from adding to the beauty of the church, eatly disfigured it. The Grecian model was that after which le whole was constructed; and the effect of the union of agan and Christian architecture was most inharmonious. In 22 it was decided to remove the Corinthian columns over the

altar-screen, and to take down the pews and galleries in the nave, and to fit up the choir for divine service. This met with considerable opposition; and a petition was presented to the archbishop, requesting him to withhold his consent. Proceedings were suspended till 1824, when the archbishop, dean, and the members of the chapter of York, visited the church; and at a meeting with the corporation it was resolved to fit up the floor of the choir and side aisles of the south chapel with seats.

In a brief account like this it would not be possible to give even the most general description of the architectural features of this most glorious edifice, which well deserves comparison with any of the cathedrals in our land, if not in size, at least in beauty.

The Church of Beverley was richly endowed, and the situation of *precentor*, or head, was held by some of the most eminent and distinguished ecclesiastics. In the list of the thirty-four provosts, there were nine archbishops, five bishops, three lord chancellors, and a cardinal. Of the archbishops, three held likewise the office of lord chancellor: one of them was Thomas a Becket. The Minster is now a perpetual curacy, in the patronage of the trustees of the late Rev. Charles Simeon.

The principal dimensions of the Minster are these—

	FT.	IN.
Length from east to west	334	4
Breadth of nave and side aisles . . .	64	3
Length of the great cross aisle . . .	167	6
Height of the nave	67	0
——— side aisles	33	0
——— two west towers . . .	200	0

The Sabbath.*

A CLASS of imperative duties are connected with the contemplations of the Sabbath, which I must hasten to inculcate. From the general retrospect and final reference of our subject, I am wishful to persuade you to acknowledge the dignity of the First Sabbath—to remember the strictness of the Mosaic Sabbath—to rejoice in the blessedness of the Christian Sabbath—to anticipate the glory of the Millennial Sabbath—and to prepare for the rest of the Eternal Sabbath.

1. Acknowledge the dignity of the first Sabbath. What a sweet, a tranquil, a holy day was that! No Sabbath on earth was ever like it. The tuneful order of creation was complete—every department of a beauteous world was harmonised—

* From "The World before the Flood." By the Rev. Chas. Burton, LL.D., F.L.S. London: Hamilton, Adams, and Co. 1844.

ıd now, that the morning and evening made the seventh day, ıe whole orchestra of nature burst forth in sweetest chorus, ı beatify the holy and unfallen, and to praise the Great AM—the Universal Lord.

If, even now, amid the desolation of an accursed world, the vely Christian, on the Sabbath-day, sees the beauties of crea-on with a fresh enthusiasm, so that the sun seems to shine ıighter—the fields look gayer—the flowers shed sweeter per-umes—and the birds sing more melodious warblings; how ranscendant, in all that is lovely and sublime, must have een the virgin Sabbath of the unsullied Paradise!

Let us never omit to mingle with our spiritual exercises the ecollections of Creative goodness. The Sabbath is fitted for eflections on all the works of God our Father. With what ıleasure should we "seek out" and admire the sublime and eautiful of surrounding nature! While "all the works of he Lord praise him," let us unite in holy effort to "bless him nd magnify him for ever!"

2. "Remember" the strictness of the Jewish Sabbath. Death was the penalty of profanation under the Levitical economy. The gathering of sticks was punished without mercy, on the ground that no violation of the mandate of the Almighty can pass with impunity. The law regards no offence as trivial which tramples on the authority of the Law-giver. The spirit of disobedience must incur commensurate infliction.

Admitting that the penalties, purely Levitical, have passed away with the abrogated ceremony, the Decalogue still remains, in unrepealed authority, and "the soul that sinneth it shall die."

This moral law still speaks with commanding sanction, that, by it, the knowledge of sin may be certified; that, when it comes with power and demonstration to the conscience, the guilt-involving sense of "sin may be revived," and so the condemned transgressor may receive in himself the "sentence of death," and thus be brought to Christ—to the Fountain open—the great Propitiation made, for the sins of the whole world. In this moral law the fourth commandment stands in imperishable splendour.

The sanctity of the Sabbath is still in full force. If, therefore, we who are called Christians are using our liberty for a cloak of licentiousness—if there be no cessation of secular business and daily toil—no avoidance of carnal pleasures and unhallowed recreations—no regular and devout attendance on the means and ordinances of religion—no especial regard to the duties of domestic life, and the consecration of the closet to fervent and effectual prayers and heavenly meditations—is it not at the immediate peril of salvation?

Yes—the Jew shall rise up in judgment and condemn us. If he died without mercy, of how much sorer punishment shall

we be worthy, who "remember not the Sabbath-day to keep it holy?"

3. Rejoice in the blessedness of the Christian Sabbath. On the day we now keep as the Sabbath, Christ rose from the dead—his work of redemption was finished, and he rested from his work, as God, in the beginning, "rested from all his work which he created and made."

On this new Sabbath, Jesus appeared to his disciples—on the next Lord's-day he appeared to them again; on the seventh (the day of Pentecost) he poured forth the marvellous effusions of his Holy Spirit—on this day the preaching of the Gospel began; on every succeeding Christian Sabbath the glad tidings of salvation were proclaimed, the Christian Church assembled for prayer and praise and the breaking of bread—it became universally recognized as the Lord's-day: the disciples at Troas were assembled on it, to break bread and to hear the preaching of St. Paul; the Church of Corinth were directed, on this day, to add to their system of worship, works of Christian charity for the poor; and the disciple who leaned on his Saviour's bosom, and knew most of his Master's will, and had seen most of the practice of the primitive Church under the government of the apostles, says, in language pregnant with import—"I was in the Spirit on the Lord's-day." When Jerusalem was destroyed, her Sabbath perished with her—with her temple it fell, and with the blaze of her altar its glory was extinguished—and left the Lord's-day, as a Christian institution, a new and more gracious Sabbatism, to remain in unchangeable obligation upon the people of God.

Review, I beseech you, my brethren, the vast mass of evidence by which we have supported this great practical question:—"We have shown its divine institution in paradise—the traces of its observance during the patriarchal ages—its re-enactment in the wilderness before the Mosaical economy, at the miraculous fall of manna. We have also noticed its solemn incorporation in the Ten Commandments—the awful glories of that promulgation—its dignity above all the ceremonies of the Jewish religion—its essential and perpetual obligation, as inculcated by the prophets, and destined to form a part of the Gospel age. It comes forth, therefore, from the hand of Moses with all its pristine authority, which it had, in fact, never lost, as to any portion of the human race, except as the corruption of man had perverted or forgotten the original institution. Nay, it enters the Gospel dispensation with more than its patriarchal majesty and obligation. It has been accumulating, not diminishing, its claims upon men, by all the testimonies to its essential importance which Moses and the prophets gave. It has acquired new force, new evidence, new illustration, by its position under an economy which, if it had been merely a ceremony, would have buried it amid a thou-

sand surrounding rites. The Gospel will, therefore, we may conclude, secure to the original institution of the Sabbath more ample scope, higher obligations, and a more elevated position of dignity and importance. The Gospel is the last and most perfect dispensation—the completion of all the preceding—the time of enlarged privilege, of superabundant grace! If, therefore, a weekly day of repose and religious worship was granted to the saints of the patriarchal dispensations—and if, even under the law of bondage, this blessing was continued to the Jew—much more will it be vouchsafed to the Christian—much more will it accompany the law of liberty. We may be sure that the boon is not revoked; we may be sure that man is not doomed now to seven days' labour, instead of six; we may be sure that his time for worshipping God is not abridged, nor the pledge of the covenant of grace lessened and restrained."

When, to all this accumulated evidence for the establishment of the Christian Sabbath, we add the consideration of that especial and uninterrupted blessing which has attended its celebration, may we not exclaim—This is the day which the Lord Jesus hath substituted and honoured; "we will rejoice and be glad in it!"

The spiritual and delightful enjoyments of this holy day of rest cannot well be more beautifully expressed than in the language of the Rev. John Owen:—"How sweet is the Christian's intercourse, how profitable are his meditations, while prosecuting the various duties of this holy day! He finds, throughout it, a nearer approach to God, and closer communion with the Father of his spirit, than ordinary days and opportunities afford him. Standing, as he does, aloof from the snares and temptations by which he is most commonly beset, he feels his faith strengthened, his hopes encouraged, his joys increased, and all the graces of his character proportionably improved. The infirmities which had gained upon him in the current week become sensibly reduced. The law of the spirit of life within him revives, and the law of sin proportionably declines. The errors which were corrupting his faith are corrected, and the doubts which had begun to shake his confidence are removed. New and brighter views of the love of God in Christ, and of his own peculiar interest in that regard, take possession of his soul: and the exercises which employ, and the pleasures which exhilarate him, fit him for returning to the affairs of the world, with less danger of being won over by its blandishments, or subdued by its terrors." "To such a day the servants of God, necessarily immersed in cares and worldly perplexities, look forward with anxious desire and devout impatience. Loving, as they do, the tabernacles of the Lord of Hosts, and delighting in his word more than in their necessary food, their eyes long for the returning Sabbath, more than those that wait for the morning; sickening at the sights

and sounds of wickedness, they sigh for some temporary deliverance from the society, the jealousies, and the provocations of sinners; and, eager to escape from what their hearts abhor, they anticipate that season of devout sequestration, in which, for a time at least, the wicked cease from troubling, and the weary are at rest."

Oh, Christians! hail this sacred day, or abdicate your profession and your name. It is the believer's festival—the very element of his regenerated soul. "No other institution—no other service—no other ordinance of religion, has or can have the majesty blazing around it, which illuminates the day of God."

4. Anticipate the glory of the Millennial Sabbath. Six thousand years of darkness, tumult, and transgression have nearly elapsed—the dawn of universal light, and peace, and purity already glows in the horizon—the seventh Millennium will be the Sabbath of the world. Haste, happy day! Let Christians be looking for it, and hasting to it. It will, indeed, be "the day of the Lord," when all shall know him, from the least to the greatest, and his name be praised from the rising of the sun to the going down of the same.

5. And even that Millennium of peace and glory shall bear no comparison with the rest that remaineth for the people of God. The Millennium is but a Sabbath of earth, and will terminate; but "the saints' everlasting rest" is the Sabbath of heaven, and the seal of eternity is stamped upon all its joys.

I cannot plead with you too urgently for Sabbath sanctity, as the best preparation for this heavenly rest. Nor can I do it more effectually than in the language of the venerable Bishop Daniel Wilson, whose invaluable treatise I have so often quoted:—

"Let us consider the strict connexion which subsists between the employments and delights of the Sabbath upon earth, and those of that endless and beatific Sabbath which remains for the people of God at last. Do we recollect the descriptions given in the Bible of the company, the praises, the spiritual and unceasing employs of that exalted place? Is it a carnal repose which it offers? Is it bodily indulgence? Is it mere cessation from toil and sorrow? Is it not the eternal presence, the eternal enjoyment, the eternal praises of our God and the Redeemer? Open the heavenly gates. You see the worshippers — you hear their hymns. What do they chant? The praises of the Lamb that was slain; the love of him who died for them; the majesty, and wisdom, and power, and glory, of their Father and Lord. And what is the temper of mind, what the habits, the notions of happiness, what the moral condition which can derive felicity from such an employ? It is an employ of continual holiness, ceaseless adoration, perpetual activity in the service of God. The loose ideas formed of heaven,

as an exemption from suffering merely, as standing only in opposition to fatigue and weariness, as being contrasted with misery and condemnation, are most delusive. It is holiness —it is the love of God—it is the worship of the Lamb that was slain—it is the resting not day nor night in the praises of the Almighty—it is felicity derived from the completion of the divine faculties and habits acquired in this world. Observe, then, the connexion of the Sabbath duties here on earth with these ultimate and consummated duties of the eternal Sabbath above. The employments of the day here are holiness, the adoration of God in Christ, the praises of creating, redeeming love. The Sabbath is the day of God, of Christ, of the Holy Spirit: that is, it is the very same in essence with the heavenly Sabbath—has the same objects, the same joys, the same praises, the same gratitude, the same sources of happiness. He that would prepare for heaven, must honour the Sabbath upon earth. He that would hope for the spiritual joys there, must acquire a taste and aptitude for them here. All is connected in the divine plan. The Sabbath of the Church militant is the pledge and foretaste of the Sabbath of the Church triumphant. Were we in heaven without a new nature—a change of heart, a delight in the worship of God, an earnest longing after Christ, an acquiescence in holiness—we should neither derive happiness from it, nor be capable of its employments. They who argue against our feeble, preparatory Sabbaths; they who object, cavil, condemn; they who prefer every other employment to the worship of God; they who complain of weariness and satiety in the services of Christ—have an evidence in their own breasts of their unfitness for a heavenly world—they are condemned out of their own mouths. The louder they exclaim against our Lord's-day and its duties, the more decidedly do they exclude themselves from the Christian character and the Christian hope. Let us, then, awake to the truth of the case. The day of Sabbath, made and constituted for man, is essential to all his moral duties and hopes—it seals his evidence for a heavenly world—it prepares him for its joys and its employments—it forms its harbinger and foretaste. The Sabbath will, therefore, never cease till it be fulfilled in the kingdom of God. As other figures and emblems terminated not till the substance of them came; so will not this grand type and foretaste of the ultimate repose of eternity, be determined, till earth gives place to heaven."

Finally, may our reflections on the first Sabbath in Eden lead us to the diligent and persevering improvement of every earthly Sabbath we are permitted to enjoy, so that we may finally celebrate, in the presence of our Creator and Redeemer, with fulness and perpetuity of bliss, that last and everlasting Sabbath, in which God shall be ALL IN ALL!

SABBATH BELLS.

SWEET Sabbath bells! we greet ye well—
We love your voice to hear:
It seems of heavenly things to tell,
And makes us feel them dear;
Or, may be, bears our hearts above,
To taste them in yon heaven of love.

We know throughout a hundred lands
Ye call our hearts to-day,
Up to the house not made with hands,
And ne'er to pass away;
And by your spires, and in your domes,
Point straightly to celestial homes.

Obedient to your holy chimes,
We see, with hasting feet,
The saintly of those hundred climes
Approach the mercy-seat,
To breathe the wonted incense there,
Of burning praise and holy prayer.

We see a lone Bethesda train
Attend on worlds above,
Confess guilt's deep corrosive stain,
And watch the water move—
Water of life sent down to cheer
The poor, and blind, and broken here.

We see the surpliced teacher stand
To show the lost the way
From earth, thro' the sepulchral land,
To the domains of day;
Where night is not, and storms are o'er,
And suns that rise go down no more.

They need not there the Sabbath bells
To warn, to wake, to call;
No foeman in those regions dwells,
Where God is all in all;
And the whole heart's devout employ,
Wonder and love, and peace and joy.

Huttoft. G.

THE PASTOR AND HIS PEOPLE.

BY GERTRUDE FRANCES.

r is a sweet and sacred tie which unites the pastor to his eople. Ordained by God's own command, wherever the uties which arise from their mutual relation are rightly unerstood and practised, his blessing rests on each, and a bond Christian unity is formed, so holy and so enduring, that it ay indeed be said to pass all human understanding; and uch it is to be regretted that such union in our professedly hristian land should be so rarely met with. The Church astor has a peculiar claim to the affectionate respect and eneration of those among whom he labours. His whole life in general passed among them: and this is a blessing and rivilege which cannot be too highly prized; for surely the nder watchfulness, the unremitted care, of a faithful shepherd over the spiritual interests of his flock, month after onth, and year after year, cannot fail to excite in their earts deep feelings of gratitude and almost filial love. We re assured it never can, it never does fail to call forth such eelings, where Christian meekness softens ministerial authoity, and that courtesy which graces the higher ranks of life is arried by the pastor into the dwellings of his poorer brethren, vho feel that in him they possess a counsellor, a guide, and a riend. It is indeed a sweet and affecting sight to behold a rey-headed minister surrounded by those among whom he as laboured from manhood to old age, as their spiritual ather, inviting both rich and poor, the penitent and the imenitent, to take freely the water of life, and taste that eavenly food which is offered to all, without money and vithout price.

The faithful pastor forsakes not those who wander to a trange fold and a strange shepherd—he still regards them as art of that flock entrusted to his charge, of whom he must ne day give an account; and in their season of sickness, ffliction, and worldly want, he is ever ready to speak words of oly comfort and relieve their temporal necessities. Goldsmith's eautiful description of the country clergyman, though emellished with every poetic grace, is no poetic fiction. There ave been many such; in proof of which, we have but to name 'enn, Newton, and Legh Richmond—men whose lives were ndeed known and read of all; and, though time has greatly hanged the situation of the rural pastor, we are assured that here are many, even now, "more bent to raise the wretched an to rise"—many who desire to spend and be spent in the rvice of their God. Let it not longer be said, as it has been, at the ministers of the Church of England are too far moved, by birth and education, from the larger portions of eir people, to sympathize with their habits and feelings; a

spirit of Christian love, joined to a deep sense of ministerial responsibility, will ever lead the pious pastor to cultivate a diligent acquaintance with the poor, in teaching and admonishing whom consists his chief delight, as well as his chief employment; since it is among them that the seed of life, diligently sown, produces the most abundant harvest, and that respect for birth and education, which among the poor of our land has been the growth of ages, and which we trust is never to be wholly eradicated, will induce on their sides that reverence which would not subsist were these advantages wanting. An earthly monarch selects as his ambassadors such as are distinguished by birth, talents, and address; and surely they who are honoured with an embassy from the Most High God should not be less esteemed among men. When they add to their piety, learning and courtesy, the character of the Christian gentleman is that which ought to belong to every pastor of the Established Church; and deeply it is to be lamented that any should enter upon so sacred a vocation from secular motives alone, and thus profane the service of the Lord—"as well prepared, by ignorance and sloth, by infidelity and love of world, to make God's work a sinecure." Among worldly men, the life of a minister of the Gospel is regarded as one of ease and inactivity; but little do they know the toil and self-denial, the secret anguish of spirit, which falls to the lot of him who labours to fulfil strictly and conscientiously his sacred duties; it requires no ordinary degree of firmness and moral courage to deliver the whole message of God to those who slight and despise his holy word. How deeply painful must it be to him who watches over their souls, to see the prodigal and the self-righteous member of his flock hastening, by different paths, into the broad road of destruction, and to behold the seed of grace, though diligently watched, and watered with fervent prayer, apparently withered by the first wind of adversity, or scorched beneath the still more trying sun of prosperity; while of the many to whom he has proclaimed the unsearchable riches of Christ, perhaps there have been few, very few, found, like Joshua, ready to declare, in the face of an ungodly world, "For me and my house, we will serve the Lord."

Doubtless there are many who, as they glance over these humble pages, can call back to recollection some pious minister blessed in the affection of his people. The writer cannot forbear naming one known in early years, and still a zealous and devoted pastor, who united to fervent and unaffected piety, talents of the highest order, and manners so peculiarly simple, winning, and affectionate, that in him were truly combined the wisdom of the serpent and the harmlessness of the dove; while, in the best sense of the word, he could be all things to all men, and was almost equally beloved and wel-

cosed by rich and poor, the pious and the profane. May the number of such pastors greatly increase in our beloved Church, over which her faithful sons and daughters trust that the dawn of a brighter day has already risen; and though the light has yet to struggle through many a dark cloud, the blessing of the Lord will cause it to shine more and more unto the perfect day; and may all who love our holy Church, and reverence her ordinances, forget not to reverence those also by whom they are administered. Let us praise God for every pastor who, by holiness of life, adorns his sacred profession, and pray for those who dishonour it by sloth and worldliness; their number, we trust, is fast decreasing, and the time advancing for Christians fully, *forcibly*, to discern that the welfare of England rests not with those few presiding at the helm of State, but with those who impress upon the minds of the people the pure lessons of morality and truth. It is the duty of a faithful minister to teach those Christian principles by practice, as by precept; and if in every parish the people were thus instructed, who can doubt that a vast increase of piety would be the result of their labours? Love naturally calls forth love, and they who zealously seek the welfare of their flock will eventually be regarded as their best earthly friend; they may often sow in tears, but they shall assuredly reap in joy: and perhaps the thought may be permitted, that in a future world the recognition of pastor and people may form one of those pure pleasures which are reserved for the heirs of heaven—the anticipation of which sweetens the bitter cup of worldly sorrow, and enables the Christian pilgrim to go on his way rejoicing.

DUTIES OF THE CLERGY.*

Our work and duty then, in "fulfilling our ministry," is to labour to bring the system and provisions of the Church to bear upon the evils of the times, whether now existing or in prospect. While the heady and unstable rove hither and thither, in opposite extremes, in search of novelty and change, it is no slight satisfaction to the serious and sober-minded to know that our course is wisely marked out, and by right authority enjoined upon us, "to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, according to the commandments of God." Therein we shall find the special remedy of which the fallen nature of man at all times stands in need.

* From a sermon called "Duties of the Clergy, as defined in their Ordination Vows." By the Rev. W. M. Heald, M.A., Vicar of Birstal, Yorkshire. Leeds: T. Harrison. 1843.

In the admirable order of divine worship, instruction, and discipline, digested in the Book of Common Prayer, the whole of revealed truth is applied to the formation of the Christian character in every successive stage of life. In the sacrament of baptism the means are provided for our dedication to the service of Almighty God in earliest infancy, and for obtaining the spiritual benefits which holy Scripture points out as connected with the due reception of it, and as necessary to our salvation, being "conceived and born in sin." By a course of godly discipline and instruction, till we are of age "to ratify and confirm, in our own persons, the solemn promise and vow that was made in our name at our baptism"—by constant attendance on her public ordinances, and the frequent receiving of the holy communion, her attentive and devout worshippers are gradually formed to habits of holy reverence and "understanding, in the fear of the Lord." In those services we are constantly instructed in all the great events and doctrines recorded in Scripture, and the duties that are dependent upon them; and thus the Gospel is preached regularly and effectually in all its fulness. What they teach us thus to believe they also aid and enable us to practice. The confessions, creeds, and prayers of the Church guide and assist us in acts of repentance and faith, and, as far as means can go, conduct us to the possession of those blessings which the promises of Scripture lead us to hope for. They furnish, at the same time, a standing test whereby to judge of our sincerity, so that no hypocrite can habitually use them without self-condemnation. The minds and affections of those who steadily and devoutly join in them are sobered, humbled, and edified. It is thus, by the blessing of God on the constant use of his appointed means of grace—by frequently repeated acts and exercises of devotion, and not by that novelty and excitement after which our age runs wild—that man must be formed to sound and genuine godliness of heart and life. It is thus that the true members of Christ's Church are fitted for the discharge of the duties of this life to his glory, and trained for the higher services of the life to come. It is thus that they are preserved from the fickleness and unsteadiness of those who, having no fixed and well-defined principles to guide them, are apt to be "carried about with every wind of doctrine," and to be betrayed into corresponding inconsistencies in conduct.

The discharge of these our duties is doubtless beset by many and serious difficulties, situated, as most of us are, in parishes where the population is so overwhelming in number, and distracted by endless varieties of discordant and erroneous opinions. While our Divine Master requires not at our hands that which it is impossible for us to perform, what he does expect from us is a full and single-hearted devotedness to our work—that we "give ourselves wholly to it;" that we "watch in all

hings," "endure hardness," "be instant in season, out of eason," "make full proof of our ministry." If an ordinary hristian has need to keep in constant remembrance the strict nd solemn account he has soon to give "before the judgment-eat of Christ," much more is this needful to us, to whom is ommitted the care of souls, and whose account will be terrible eyond all conception, if, even through our neglect, and still vorse, if, through an example of sin in us, we be found to be uilty of their blood "at the great and dreadful day of the ord." That our public ministrations may be discharged to he highest advantage of those over whom we are appointed o watch, great need have we to look closely to the divine life within us; to search and enquire diligently whether "our affections" are indeed "set on things above;" whether "our conversation be in heaven;" whether we are in truth "denying ourselves and taking up our cross daily;" whether we are "diligent in prayers (as at our ordination we specially vowed we would be), and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh:" being careful "to frame and fashion our own selves and our families according to the doctrine of Christ, and to make both ourselves and them, as much as in us lieth, wholesome examples and patterns to the flock of Christ." It is only in proportion as a deep sense of our own sinfulness and manifold infirmities leads us to a life of faith in that Saviour who is the sole ground of our eternal hopes, and to frequent and fervent prayers for the sanctifying power of his Holy Spirit, that "his strength will be made perfect in our weakness;" that we shall enjoy those inward consolations which will make our labour our delight; which will cause earthly pursuits to lose their attractions for us; which will not only make us see the gaieties and pleasures of the world to be at variance with our sacred calling, but also render them distasteful to us: our hearts being fixed and our minds occupied on higher and worthier objects—the will of our Heavenly Master, and the account we have soon to render to him, being the paramount consideration perpetually present to our minds. Thus will our work not fail to be attended with the blessing of Him who alone "giveth the increase." The "public and private monitions and exhortations, as well to the sick as to the whole," which we are bound "to use within our cures, as need shall require and occasion shall be given," will then be enforced by the powerful weight of a corresponding godly example. Then, even if the fruit of our labours appears not visibly in proportion to our own desires, we shall at least "have delivered our souls." The sentence of approbation at the great day will be pronounced not so much on the successful as on the "good and faithful servant." Times of trial we are bid to look for: and, in greater or less degree, such times will

doubtless come. But, be the conflict what it may, the faithful servant fears it not, for he knows that he will be enabled, by the grace of God, to meet it. The cause of the Church, he is well assured, cannot but finally triumph, because it is the cause of Him who has said, "God is in the midst of her: she shall not be moved." During the period of his personal absence, the Saviour foretold that his disciples should "fast" and "mourn." But his sure promise has also certified us that, ere long, a bright and glorious day shall dawn upon a world "delivered from the bondage of corruption," when He who once "came to visit us in great humility," "to bear the sins of many," shall "come again in his glorious majesty," the universally acknowledged Sovereign of the world he has redeemed; when they who here have "taken up his cross," and "continued with him in his temptations," shall "behold his glory," and "sit with him in his throne," in that "kingdom which cannot be moved."

Our rest and our gracious "recompense of reward" we are then to look for, "when the Chief Shepherd shall appear." Meanwhile his command has a special application to us, the "ambassadors for Christ," to "occupy till he come." Let us labour, therefore, as the chief desire of our hearts, to see those respectively entrusted to us firmly established in the sound belief of the Church's evangelical doctrine, steadfastly adhering to her apostolic discipline, fervently and reverently attending on the spiritual worship of her divinely-appointed sacraments and ordinances. Thus walking in the steps of the saints of old, who now rest in Christ, through the merits of our common Saviour we shall obtain with them the same blessings. So shall we be the rejoicing of those committed to our charge, "even as they also shall be ours in the day of the Lord Jesus."

LINES ON THE SABBATH.

You would that I write on the Sabbath of God,
But know you the meaning contained in that word?
You would that I write on the season of rest,
But know you by whom is that season possest?

And think you 'tis then, when the far-sounding bell
Is heard through the village, the city, and dell;
When the poor leave their labour, the wealthy their play,
And with hearts unrepenting assemble to pray?

When they who so thoughtlessly revelled last night
In the temples of pleasure and godless delight,
Bring their tribute *to-day* to the house of the Lord,
All stained with their recent contempt of his word?

ıink you 'tis then, when, o'erwearied with toil,
grave and industrious rest them awhile,
ıiss from their bosoms their earthly affairs,
ch *to-morrow* again are the *whole* of their cares?

ıuch is the Sabbath our Father has given
ıe child of his love, and the heir of his heaven!
ıuch is *his* rest, nor so little its worth,
ıse pleasures immortal are budding on earth!

where is the Sabbath of God and of heaven?
ıe breast of the saint—of the sinner forgiven;—
where is the rest of enjoyment divine?
ıe heart of the Christian; and is it in thine?

hast thou e'er felt, on the Sabbath-day morn,
, the love of thy God in thy bosom is borne?
thy heart been more light and thy spirits more gay
ın thou wak'st on the dawn of that hallowed day?

hast thou e'er learned that the earth and its joys
treasures all worthless as infantile toys,
pared with the pleasures a Christian may prove
e hastes to the banquet of peace and of love?

thou felt that with joy from all else thou could'st
sever?
ıt this feeling celestial but last thee for ever!
pleasure unearthly, so transiently given,
s only duration to make it a heaven.

ou hast, it is well—this earnest of love,
taste of the banquet preparing above,
ss commission'd from God with a message divine,
ıll *thee* a share in that banquet is thine!

eadfast, be faithful—the righteous below
: almost exhausted their chalice of woe!
wicked have fill'd up their measure of crime,
God's awful judgments are marking the time.

eadfast, be faithful—the hour is nigh—
Omnipotent Arm is uplifted on high;
doom of the world even now is impending—
last blow of wrath is prepar'd for descending.

ason is this to be wandering abroad
xt the camp of the foe and the standard of God!
eason is this, when the battle is near,
ave it yet doubtful whose colours you wear!

hour is coming—is coming e'en now,
n the children of men must be parted below;
n the friend from the friend of his bosom must sever,
the child and the parent be parted for ever!

When they whom affection and duty unite,
Must draw on each other, oppos'd in the fight,
And the righteous must loathe the companion he chose,
To rejoice in the vengeance of God on his foes.

Thy place at that hour needs no question but one—
Has thy Sabbath *eternal* on *earth* been begun?
Hast thou living accepted the Spirit divine?
If thou knowest it not *here*, it can *never be thine!*

ON THE SUBJECT OF PRAYING FOR THE DEPARTED.

BY THE REV. E. W. BARLOW, M.A.

It is a comforting consideration that "the Church does not remit her consideration for her sons after their natural death"—but *how she does so*, it is not amiss to be aware. She views them according to their state, and in consequence of opportunities; and traces with joy the connexion, in the case of her best sons, from the time of holy baptism, beyond the grave, even unto the Resurrection. Oh, she would not say—I care not what becomes of the soul when once it has taken its flight. She loves to have pious hope and trust in God, and ever displays the same in her services for the advantage of the living, and IN COMMEMORATION of the departed.*

It is obviously a great point for Christian improvement, that they who have exhibited "faith and fear"—that they who have been graced with exemplary virtues, should have their record—even as it is said, "the righteous shall be had in everlasting remembrance." Accordingly, such has been very anciently the practice, even from the earliest times. Great has ever been the respect paid to the memory of the faithful and the true—and hence, "prayers and offerings."

It will be my design, just now, to advert to the Church of England, with a view to notice how she appears to treat what is before us.

By referring to the communion service, we there see that she takes a careful and an anxious part. She does not seem absolutely to introduce, or to recommend, prayers for the dead—being satisfied with thanksgivings and praise for their excellence and their example (through divine grace). "It

* "Formerly, at the holy eucharist, the names of eminent saints were read aloud from the rolls of the Church, and prayers and thanksgivings were made for them, and offerings were presented on their behalf." "We find traces of the practice (says Palmer, *Orig.* 94, v. 2) in the second century, and either then, or immediately after, it appears to have been customary in all parts of the Church."

appears almost certain (observes Palmer, *Orig.*), in a note, that if the prayers in the Liturgy and the office for the burial of the dead, may imply some petition for the departed, such a petition was not intended by the revisers of the English Liturgy, in the year 1551; for, had they designed to retain prayers for the departed, how are we to account for their omission in the communion service? The conclusion (he adds) that closes the prayer.....was not introduced until the last review, in 1661."

If it had been the intention, either indirectly to enjoin, or positively to state upon the occasion—the openings, and opportunities, in the two services (communion and burial) were most appropriate. But the circumstance of omission implies two things—1. That a sufficient provision for the Christian purposes of the service in view was already made. 2. That there was no advantage in the insertion that was vitally important. Had there been, the *wisdom* and *piety* of those who had to do with the point would not have overlooked, or neglected, it. Our Church may not have "formally condemned" the practice—deeming it enough that her sons should see the way she has taken to guard them from false notions and inclinations, and to lead them to true ones. Careful against superstitions, she would "bless" for the departed, and "pray" for the living. According to that saying of holy writ—"Where the tree falleth there it shall lie" (Ec. xi. 3)—there would be little or no room for entreaties as to the soul; and, as we hold no "fond" or futile "thing vainly" or emptily "invented," there could be *no reason* such as purgatory would supply. As to the body, the case is evident.

The Church, mindful of survivors in this life, and not dwelling upon advantages that could possibly be imagined to accrue, has shown that she thinks it *unnecessary* to pray for the departed. *In what respects*, and *to what extent*, prayers for them can be suitable, it would be desirable to know; nor is it easy to ascertain precisely. If prospective resurrection and expectation are perceived, what more? Oh, would it not seem delightful to a Christian soul to think, that the dear one gone to rest requires not the prayers of such miserable sinners as the best of us must be?

In "the communion of saints" we believe a blessed intercourse *in spirit* with the faithful; and this is a glorious matter for holy thought and reflection. But as we are not instructed, or told of, alteration to be looked for in the intermediate state, in consequence of prayer, we shall do well rather to learn to tread in the steps of the dead (in one sense, but alive in another)—and we shall thus join, through Jesus, their happy, happy company, both after death and at the joys of the resurrection, unto life eternal in the heavens!

Sweet it is to Christian hope to contemplate—

"When all the tempestuous blast
Of bitter affliction is o'er,
When partings are ended and past,
And sorrow and pain are no more!
When snares and temptations are gone,
And trials are all at an end;
When hence we shall cease to bemoan
The loss of a child or a friend!"

And to close with another poetical extract:—

"Oh! to think of meeting there
The friends whose grave received our tear—
The daughter loved—the wife adored,
To our widow'd arms restored!
And all the joys that death did sever
Given to us again for ever!"

Yes, we might well say here—

Given, and more than these, for ever!

RICHARD HOOKER.

A FEW WORDS ABOUT HIS LIFE AND DEATH.

To several happy combinations of qualities in one indivi
much ground for a beneficial result from biographhy is
to be ascribed. Among the instances in which these are
found, there are not many more remarkable than the c
the celebrated Hooker.

He was nephew to the "learned antiquary" of the
name, who was at Oxford, and represented Exeter in P
ment. Richard Hooker was "born at Heavitree, in the n
bourhood of Exeter, at the grammar-school of which h
instructed. Subsequently, Bishop Jewell, his relative,
him to Corpus Christi College, Oxford, where, from be
Bible clerk, he became a fellow. He was afterwards r
of Drayton Beauchamp, Bucks. On account of the
ment of the son of Archbishop Sandys (a pupil), he be
master of the Temple. From his own application to
bishop Whitgift, for "some quiet parsonage," he obtai
living in Wilts. The Queen appointed him rector of Bis
bourne.

During his retirement, for such we may call it, he
ceeded with his notable "Ecclesiastical Polity."* Several

* The testimony of Pope Clement VIII. has been cited, "Tha
were in it such seeds of eternity as will continue till the last fir

works of his have been admired, but this, as a sort of standard one, has been much regarded in many ways.

Much intent upon the welfare and advantage of the Church did he show himself; and the anxiety displayed upon the point prevailed up to the concluding portion of his sojourn here. "I could wish to live to do the Church more service, but cannot hope it, for my days are past, as a shadow that returns not."

The learning and the wisdom, the meekness and godly simplicity of Hooker, have been observed. The excellence and the scarceness of the latter properties may well demand their mede of praise. Let us appreciate them separately and conjointly, and value them the more highly on account of the great contrast to what we meet with in some, even comparatively more excellent than their neighbours, both in his time and our own. It has even been said of him, "He was never known to be angry, passionate, or extreme in his desires —never heard to repine, or dispute with Providence.....never heard to utter an uncomely word." That, on account of his "writings" and the "sanctity of his life," "many persons came from all parts to see him."

It pleases God that, in very different times and in very different manners, men should take their departure from this life; some are at an early age, others at a later, called hence; others again verify in their case the saying (Job v. 26), "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." God, knowing that their strength would be but labour and sorrow, bids some of his servants hence before it be so; and thus bids the world make the most of the time their precious example has been afforded. The age of forty-seven (for Hooker was born in 1553, and died in 1600) would be thought, compared with "three-score years and ten," a cutting short in the midst of age. But this was the time that the Almighty had spared Hooker to attain here; and we find that a cold, taken when sailing from London to Gravesend, was permitted to do its work upon a state of health, at which the "final friend" needed not be long expected. Hooker was very conscious of his state, and accordingly, "the nearer he was to his death, the more he grew in humility, in holy thoughts and resolutions." As he advanced, "his vigorous soul appeared to thirst" for that at which nature recoils. He neglected not to receive the holy Eucharist—and "a reverend

destroy all learning." I have seen it stated as follows, and as respecting the translation of a part for Clement—"There is no learning that this man had not searched into—nothing too hard for his understanding. This man indeed deserves the name of *author*: his books will get reverence by age, for there are, &c.....that if the rest be like this," &c.

gaiety and joy," though "it could not last long," was observed "in his face"—(which reminds us somewhat of C. Wolfe, before his departure).

His contemplations were "deep," and from one of them we may perceive a subject and a meditation worthy of a spirit yearning unto its God. He was found to be musing upon "the nature of angels, their obedience and order, without which peace could not be in heaven;" and he added, "Oh, that it might be upon earth!"

The following most edifying passage has often been quoted:—"I have lived to see this world is made up of perturbations, and I have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And, though I have, by his grace, loved him in my youth, and feared him in my age, and laboured to have a conscience void of offence to him, and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord show mercy unto me, for I plead not my righteousness, but the forgiveness of my unrighteousness for His merits, who died to purchase pardon for penitent sinners; and, since I owe thee a death, Lord, let it not be terrible; and then take thine own time—I submit to it. Let not mine, O Lord, but let thy will be done."

Now we must remember, that such a man as Hooker would never "charge God foolishly," when he complains of the "perturbations" of the world: nor, again, would he unduly fear death, when he requests that it should "not" be "terrible." "My conscience (he afterwards says) beareth me this witness, and this witness makes the thoughts of death joyful."

It is not to all that it is permitted to die in peace, in any sense. Many there are who, with some violence or other, depart. Hooker was permitted to breathe his last here in "perfect peace," because "his mind" was "stayed upon his God." "A *quiet* sigh"—*thus* his prayer, the prayer of a good man (as far as he may so be termed) and a pious man, was answered!

Reader, would you "sleep in Jesus?" (by which I would intimate, rest, joy and peace, in him—not literal sleep). Remember the *humility, the faith, the love, the holiness,* which graced the "judicious" Hooker. The same great and good Being who answered *his, can* answer your prayers—and *will*, if they are offered up with singleness of heart, with truth and with sincerity, through the "Accepted and the Beloved."

E. W. B.

USE AND ABUSE OF BIRTHDAYS.

The keeping of birthdays is a very ancient custom, and it is one that has been preserved both by the evil and the well disposed: by the former, it has been regarded as a season fitted for unusual merriment; by the latter, as one from which advantage may be derived, on account of the thoughts and engagements which it is capable of bespeaking.

Now the meaning of birthday, in the common acceptation of the term, is—merely the day of our being born into the world; yet, even in this point of view, there is much opportunity for reflection. How was I born? Wondrously! every one has reason to say. Why was I born? With a view to exhibit the power and goodness of God, and with a view to his honour and glory, through Jesus Christ. This is a meet answer to, why was I born? Where was I born? In a place of many mercies and blessings, under the fostering care of those provided for me by God. When was I born into this world? At a time when it pleased the Almighty to bless my parents and myself by this event; and thus, doubtless, at the best time.*

Some are apt to look upon their birthdays as days of gloom and despondency—as if God had afforded nothing else than cares, trouble, trials, and vicissitudes; but the saint will say, "Oh, *not so!*" for he will think of God's "tender mercy," together with his judgment.

Besides the common and obvious meaning, birthday has been of old taken to indicate a commemoration of the blessed martyrs, upon the day of their martyrdom; and in this sense there appears formerly to have been great regard paid to the occasion, as *unto God*. Glean we from this, that if a birthday is kept as unto God, it is a proper way for it to be well kept. We are told, that on "Pharaoh's birthday, he made a feast unto all his servants" (Gen. xl. 20); but we must ever remember that there are "banquetings," &c., which are not truly desirable: nor are they really necessary. There is no absolute connection between *carnal* rejoicing and a *just* view of such a time. Let us teach this to our children and others.

Many would be inclined sadly to disgrace, not to honour, the day of their nativity. Let it not be so with us. In Matt. xiv. 6, we read of Herod's birthday, how it "was kept." The daughter of Herodias (Salome) danced before them, and pleased Herod. We may observe that this dancing was not like that which is practised in modern times. It has been taken as a sort of tumbling; and this would agree with one derivation of the word—"to stretch forth, namely, the hands and

* Would that birthday presents were often given with some reference to the spirituality of the occasion.

feet." Whatever the gestures used, probably such as were then admired, they won upon Herod, so that the Baptist's mortal life was soon bartered for the pleasure of beholding this young woman and her attitudes. It would take some space to advert to the circumstances of history here: the Scriptures, however, tell us of the "quarrel," and that Herodias "would have killed him (John), but she could not." She now appears to try with "the lust of the flesh, the lust of the eye, and the pride of life," to effect this. If, indeed, Salome's own mortal life was concluded, as it is reported, by having her neck cut through by the ice into which she fell, it is very remarkable, as has been noted. Remember that we pray frequently against "*all* deadly sin;" and that, without the grace of God, man may the best incline to break the sixth commandment, levelled against all murder.

I will add a few words—first, to those who abuse; secondly, to those who use, their birthdays.

First. What a temptation do you cause to God to visit you, if not like Belshazzar, at least in some similar way. You make the day of your christening (in commemoration), too, the day of your ignominy, if you commit excesses; and this, forsooth, to prove your value for your birthday. Ah! take care, both on your own account and that of others! If you do not, how may the Lord Jesus Christ, whose followers you would perhaps grieve not to be thought—how may he "speak unto" you "in his wrath, and vex you in his sore displeasure!"

Secondly. You who view seasons of joy as seasons of gratitude, be sure that you remember that you are Christians; and that "wise and understanding," and "peculiar," "zealous of good works," are appropriate marks of such. Your birthdays may be regarded—first, as days of humiliation for sin; secondly, as days for purposes of holiness; thirdly, as days of approach and adherence to God; fourthly, as days of thanksgiving; fifthly, as days of self-examination, as to the ends and objects of this life; sixthly, as annual special mementoes of "the hour of death" and "the day of judgment"—of HEAVEN or HELL!

E. W. B.

JUSTICE and mercy proceed arm in arm in conducting the family home.

The sin of the Church is mantled in impenetrable clouds.

Jesus was never beheld alone in the divine mind.

The smile of Jesus begets the serenity of heaven.

Whoever discovered the basis of a rock? Neither can we know the modus of the divine existence.

God has one gem, with which he has studded the Mediator's crown, and he will not have it tarnished; which is the trust and confidence of his people!

Jesus nailed the bill of indictment against his Church to his cross, that justice, the world, and Satan, might gaze thereon.

INTERCESSION FOR THE SHEPHERD, THE DUTY OF THE FLOCK.

BY THE REV. W. CHAMBERS, M.A., VICAR OF ASHBURY, BERKS.

(Concluded from page 157).

AND, as an encouragement to the discharge of this duty, let us—

II. Consider some of the important benefits dependent upon it.

The *intercessory prayer of Christians*, we learn from Scripture, is the grand mean by which the way is to be opened for the free progress of the Gospel, both at home and abroad, and for hastening on that glorious time when all the kingdoms of this world *shall* become the kingdoms of our Lord and of His Christ." Accordingly, we are commanded by the great Intercessor of the Church, in that petition, "thy kingdom come," continually to bear this subject upon our hearts and minds at the throne of grace. But then our own vineyard, our *own souls*, our *own families*, our *own parish*, and our *own country*, should be our first and principal concern. And we are assured that the devout prayers of a people for the divine blessing on the pastoral labours of him who "watches for their souls," will avail much; for such prayer tends to cherish and increase that affection which should bind both parties to each other—to preserve a just sense of their mutual obligation and duties, as well as of that common relation in which they stand to Him, who is the great Author of every good and perfect gift. It gives *honour* to Him to whom honour is due, wheresoever and whensoever "the word *comes in power and in the Holy Ghost, and in much assurance.*" For though one minister planteth and another watereth, yet *it is God who giveth the increase.* God, however, is pleased to dispense his blessings by the hands of men, for this reason, amongst others, that He may unite them to each other, in their different capacities, by the bonds of gratitude and love, and teach them to entertain an esteem for those through whose instrumentality his benefits are received. On this account St. Paul says, "We beseech you, brethren, to know them who labour among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." If then, my Christian brethren, you do indeed esteem us for *our work's sake*, for *our divine Master's sake*, and for *your own soul's sake*, let it be expressed by your prayers. Lift up holy hands to God in our behalf, and *help together by prayers for us;* and thus, amidst our spiritual conflicts, your intercession may prove as successful as that of Moses, which was the cause, under God, of the Israelites' triumph over their powerful

enemy, Amalek. How powerful was the effect of intercessory prayer exemplified in the case of *Esther* (related in the fourth chapter of Esther). We read, that when the peculiar people of God were threatened with destruction, she gave an order to to all the Jews to fast and pray with her and her maidens. Their united prayers were heard; "their souls escaped, even as a bird out of the snare of the fowler; the snare was broken, and they were delivered."

When *St. Peter* was kept in prison by Herod, we read that "prayer was made, without ceasing, of the Church, unto God for him;" and the result was, that "behold the angel of the Lord came upon him and a light shined in the prison, and he smote Peter on the side and raised him up, saying, Arise up quickly; and his chains fell off his hands, and he also was delivered." When *St. Paul* was suffering unjustly the disgrace and pain of bonds and imprisonment, he doubted not, from the fervour of the petitions presented by the Christian converts, joined with his own, but that his sufferings, whatever might be the issue, would be overruled for his spiritual and eternal good. "I know (saith he) that this shall turn to my salvation, through your prayer and the supply of the Spirit of Jesus Christ." *We* cannot indeed show the claim we have upon your prayers, by such proofs of *our* love as the first ministers of the Gospel could produce, such as *afflictions, stripes, imprisonments*, and the loss of all things. *We* have reason to bless God that our faith is not put to so severe a trial; yet every true servant of Jesus Christ should, if called to it, be content to undergo all these things, and even *rejoice to be counted worthy to suffer for His name.* In every age, however, much labour, much patience, and long-suffering, and self-denial, are necessary for the proper fulfilment of the work of the ministry; so that with him, who may well be considered the chief of the apostles, we would say, "Brethren, pray for us;" for, in the language of an eminent divine, "the prayers of the meanest saints may be useful to the greatest apostles, both with respect to their persons and the discharge of their office."

Moreover, *in praying for us*, you, in fact, *pray for yourselves*, for your *children*, and your *household*; since, in every spiritual blessing that *we* receive, you become in a manner most deeply interested. If real Christians, you pray that such as are near and dear to you may be led to feel a deep concern for their souls, may flee to Christ for refuge, may partake of the riches of His grace, taste the pleasures of communion with God, delight in the public ordinances of religion, and rejoice in hope of eternal glory. Now our increase in knowledge, love, faith, and devotedness to our God and Saviour, is *for your benefit and theirs*, since we are the helpers of your faith and joy; so that your prayers, when answered, for us, will

return also with blessings unto your own bosom. And to this *efficacy of prayers* I conceive is to be ascribed the wonderful progress and success of the Gospel amongst the first Christians, whose conduct exhibits the best model on record of a Christian community, and may justly reproach us of the present day for our lukewarmness, formality, and disunion. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers;" *they* "walked in the fear of the Lord and the comfort of the Holy Ghost," and they "were of one heart and of one soul." Oh that a kindred zeal, a like spirit of unity and love, were created among us! Then would the Gospel oftener prove a savour of life unto life, and the power of God unto salvation, to those who hear it.

And there can be no doubt that he who prays from the heart, both in public and private, *for the minister who is set over him in the Lord*, takes the best method *to profit by his ministry*. This will bring him to the house of God, not with a criticizing, disputatious, cavilling spirit, but with an humble, serious, devout frame of mind, and dispose him to listen to the word with a *meek, lowly*, and *teachable disposition*. It will lead him to regard not so much the feeble instrument, as the Almighty arm that provides it. It will raise his thoughts from the unworthy servant to his *Supreme Master*—from the messenger to the *Divine message*, causing him to receive it, not as the word of man, but, as it is in deed and in truth, the word of God, which effectually worketh in them who believe. Behold, then, my Christian brethren, what important help may be afforded to the ministry of Christ, even by the poorest of their flock, if rich in faith, and under the influence of a spirit of grace and supplication.

Learn also that it is not the ministry only which is to be blamed, *where, in any instance, spiritual good has not been derived*. In *both parties concerned* it should indeed occasion searchings of heart. The failure is owing in no inconsiderable degree to the *neglect of the flock* in seeking the divine blessing, and thus *assisting their minister in the salvation of their own souls*. If your souls be not in anywise prepared, by previous meditation and prayers, for the reception of the truth as it is in Jesus, no wonder that it should prove like the seed which "fell by the way side"—and even if your heart *hear it with joy*, and it should make some *slight impression* and *excite your feelings*, yet, if immediately afterwards you return to the world with as much love for it as ever, can we be surprised if the word be soon *choked by the cares, and riches, and pleasures of this life?* Beware both of a *dull ear* and of *an itching ear*. Some stop their ears like the deaf adder; and some by itching ears, turn away from the truth unto fables, heaping to themselves teachers, ever desirous of hearing some new thing. Pray, then, that you may profit both by the public instructions

and the private admonitions of your minister, and may thus strengthen his hands by employing all your influence in discouraging vice and ungodliness, and in promoting true religion in your own souls, and in theirs over whom you may have influence.

But are there any who never pray for themselves? It were vain to call upon you to pray for your minister. O remember, that to live without prayer is to live without God in the world! Reflect that both you and your minister must appear face to face at the tribunal of your God; and that as he must give account as to whether he has faithfully declared the whole counsel of God, so must you as to whether you have profited by it; and if a woe be denounced *upon him*, if he has not preached the Gospel, a woe, an eternal woe, will also *be your portion* for having rejected it! When, therefore, brethren, you pray, as it is your bounden duty to do, for our *youthful Sovereign*, that God may give her "a wise and understanding heart, to discern between good and evil, and that her throne may be established in righteousness"—when you pray that our *rulers* may have the fear of God before their eyes, and be "a terror to evil doers, and a praise to them that do well"—that his Spirit may also influence our *senators* and endue them with that wisdom which cometh from above, forget not *the ministers of Christ*. *They* need your prayers, and especially at the present day—"a day of rebuke and blasphemy—a day when popery, and infidelity, and schism, are making a rapid progress through our land—a day which appears to be accurately described by the apostle when he observes, "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

And more especially, my beloved brethren, would I bespeak your prayers *for myself*, that I may hold forth the profession of our faith without wavering—that I may preach the word with fidelity, and love, and uncorrupted by the various novel and false doctrines by which many, alas! are tossed to and fro in the present day. Let your prayers be united with mine, that God may supply my lack of service, and all your need, "according to his riches in glory by Christ Jesus." So may we, as minister and people, richly partake of the healthful Spirit of God's grace, and the continual dew of his blessing! And now, I beseech you, brethren, for your own sakes, for my sake, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that hereafter we may rejoice together in his glorious kingdom,

with angels, and archangels, and all the company of heaven, evermore praising God, and saying—"Salvation to our God, which sitteth upon the throne, and the Lamb, for ever and ever!" Amen.

Relative Duties.

NO. VI.—THE GOOD AND BAD NEIGHBOURS.

It is a matter of no small importance into what kind of neighbourhood any person goes to reside. Some years ago, I had occasion to go to London, where I was detained a few weeks. The person with whom I had business, and on whom I first called, lived in a very clean, comfortable street, which was not a thoroughfare. A pair of handsome iron gates led from a crowded street into the street I have just named. The houses on each side were highly respectable, about twenty in number. In one angle, at the top, there was a fine venerable old church. At first sight I liked the place, and I soon discovered that the inhabitants were on friendly terms with each other; mutual visits and good offices were the order of every day. As long as I had occasion to live among them, I saw that there was more comfort in good society than I had been accustomed to imagine. Let me give an outline of the characters of some of the good people. Nearest to the church the clergyman's house was situated; though old and antiquated, it had a pleasing appearance. The good rector was about fifty years old; his character and conduct were examples to all; and no doubt that they materially contributed to make the street what it was. Next to his house there lived a fine old gentleman, a lawyer, whose practice was extensive, and whose abilities were of the first order. There was another house occupied by two elderly ladies, whose benevolence to the poor was proverbial. Two merchants of the highest class, with their families, occupied two other houses. A medical gentleman resided in another house. In short, the whole street was remarkable for respectable persons. I felt honoured and pleased in being a visitor for a few days among them.

But my business compelled me to reside a fortnight in a rather more fashionable street, where the inhabitants were gay, but not good. The late hours at night at which some of them came home created much noise and inconvenience. There were frequent parties in one or another house, where noise and mirth prevailed. Each household pursued its own ways, and there seemed to be no friendship with others. They were all strangers to each other, and nothing like social intercourse prevailed among them. Religion was out of the question with

them. How different is any place without religion from that in which religion reigns!

The same causes produce the same effects, in villages as well as in towns. Let us consider a few instances.

The village of Finley lies in a pleasant part of the county of L——. Here is an old humble church, nigh to which the vicarage stands, occupied by a middle-aged, pious, active vicar, who is the ruler and governor of the place; every child reveres him, and the poor almost idolize him. Peace and harmony dwell in every house: all are brethren. Religion is considered, by all, important; for though some may be irreligious, yet most of them respect everything that is said and done by the pious. Let us give an instance of the good that these neighbours do to each other.

Thomas Wright, the village carrier, who travels backwards and forwards between Finley and the next town twice a week, for the purpose of conveying such things as might be wanted, had the misfortune to lose two of his horses. His family had been long ill, so that the loss to him was irreparable. The inhabitants invited each other to meet at the house of one of the farmers, where they talked the matter over; and as they could find no blame in the carrier, they each contributed towards buying other two horses. They went from house to house to beg for him, so that in a short time they raised all that was wanted to replace the beasts. We are sure that the good vicar had a hand in this business, for it was the religion that he taught from Sabbath to Sabbath that prompted them to be thus kind and bountiful.

There is another village, a few miles from Finley, of an opposite character. We lament deeply the existence of any clergyman that is not an example of godly life to his people. We have travelled nearly through all the English counties, and it is very seldom that we have met with an unkind clergyman. One, indeed, was found in the parish of Harland. He was old and penurious: he could seldom be prevailed upon to do a good turn to any one. It is true that his living was not very valuable, and that his family was large. He cared more for the fleece than the flock. To the poor he seldom went; objects of distress he generally shunned. His parishioners were like him: each cared for himself—not for others. The parish of Harland was, therefore, embroiled in law-suits: the farmers were continually failing; the working people were discontented, and changing their places; no servant continued long in one place; and every one thought it a happiness if he could get out of so miserable a place. Religion was not there, so the people were unhappy. Such instances might be greatly multiplied. But we wish to direct the attention of our readers to the best means of promoting a good neighbourhood.

It is certain that true religion is the surest way to accom-

plish this object; but religious people need constant caution, warning, and advice, in order to reduce their own principles to practice. If we have faith in our Lord Jesus Christ—such a faith as really unites us to him, so as to be justified by his grace—it will work by love to God, and to all men for God's sake. Now, whenever this love rules the heart, there will be a desire to abstain from everything injurious to our neighbour, and to do all that lies in our power to do him good—it will teach us to *study* what good we can do. Many sincere Christians think, that if they do not injure any one, they do all that is required of them. Did our blessed Lord act on so narrow a principle? It is true that he was "*harmless;*" but it was equally true that he "went about doing good." He was useful as well as innocent; and every true disciple will follow his example. If, then, a well-instructed good man should come to any place to reside, or visit any friends for a few days only, he will contrive to do something for the good of those who reside in the place. I was once visiting the fine china works at W——, with a very pious, benevolent lady, who enquired what institutions they had for the improvement of the workers; and when she learned that almost every good object was supported among them, she presented five pounds to be divided equally among all their useful plans, suggesting one more. The suggestion was well received, and acted upon, and it was the source of much additional good.

Trusting that these visits may be profitable to our readers, we, for the present, conclude the subject of "Relative Duties."

May 6th, 1844. W. M.

Notices of Books.

Short Lectures on Scriptural Doctrines and Precepts. By C. M., Author of "True Stories from Church History." The Preface by the Rev. Thomas King. London: Haselden, Wigmore-street. 1844.

This small volume is well deserving of attention, and calculated to accomplish the object stated in the preface, viz., "to furnish, for the use of young people, a comprehensive summary of the leading articles of the Christian faith."

Every Man his Own Landlord—the Provident Building and Benefit Societies Journal for Town and Country. Part I. London: J. and F. Tallis.

This work well merits the attention of all members of societies similar to those for whose special benefit it was commenced.

Practical Remarks on some of the Minor Accessories to the Services of the Church; with Hints on the Preparation of Altar Cloths, and other Ecclesiastical Furniture: addressed to Ladies and Gentlemen. By Gilbert J. French. Leeds: T. W. Green. London: J. G. F. and J. Rivington. 1844.

THE worthy author of this work is evidently an ardent lover of everything connected with the Church, and has here furnished some very valuable hints on the subject to which his volume is dedicated. Few men in the present day have done more than Mr. French, to promote a correct taste in ecclesiastical furniture, and we hope he will live to witness this desire of his heart fully satisfied.

Roman Fallacies and Catholic Truths. By the Rev. H. S. Powell, A.M. London: W. E. Painter, Strand.

WRITTEN in a powerful and convincing style.

THE YEAR.

CALENDAR—YEAR—LEAP YEAR—OLD SYTLE—NEW STYLE.

CALENDAR is a word formed from the Latin, signifying "an account of the days of each month." The first day of every Roman month was called its "Calends," and all the days in the latter division of each month were numbered according to their distance from the "Calends" of the succeeding month.

Year is a very ancient division of time, being the number of days occupied by the sun in its apparent course through the heavens. In the circular line traced by the sun's course are twelve clusters of stars, which severally have received the names of animals, and mark the division of the year into months. The circular line itself is called the *Zodiac*, from a Greek word, signifying *animals;* and the twelve clusters of stars are called the twelve *signs* of the Zodiac.

The *natural* or *solar* year is the time during which the sun is passing through the twelve signs of the Zodiac, and consists of 365 days, 5 hours, 48 minutes, and 48 seconds.

The *common* or *civil* year contains 365 days.

The *common* or *civil* year being shorter than the natural year, confusion would ensue, if the matter were not regularly set right, which is done by adding a day to every fourth year. This fourth year is called Leap-year; the day is *added* to the end of February, making twenty-nine days, instead of, as usual, twenty-eight. Leap-year is sometimes called Bissextile. Julius Cæsar having ordered the day in question to be added to the 24th of February, which was the 6th day (Sextile) before the Calends (or 1st) of March, the 24th of February was counted twice (Bis-sextile). The *common* or *civil* year is sometimes

l the *Julian* year, because Julius Cæsar made this arrange-
forty-seven years before the birth of Christ.
ll this order was not perfect, as the year was found to be
n minutes longer than the natural or solar year, which,
e course of time, prevented the months falling rightly with
easons, and with the moveable feasts of the Christian
ch. Then was introduced, in some places, the *Gregorian*
ıdar, so called from Pope Gregory XIII., who, in 1582,
ed that, after the 4th of October, *ten* days should be left
so that the day following the 4th was called the 15th,
ıd of the 5th. To prevent similar error in future, he
ted that, after the year 1600, every hundredth year, which
t to have been leap-year, according to the *Julian* reckon-
should be a common year for three successive centuries,
hat every fourth hundred year should remain a leap-year.
ı the years 1700, 1800, and 1900, would have the usual
ber of days; but it is designed that the year 2000, and
r fourth hundred year afterwards, should have an addi-
l day.
ıgland did not agree to this plan till the year 1752. An
)f Parliament then settled that *eleven* days should be left
n September, because 170 years having passed since the
lays had been omitted, the sun had gained one day more
ı our time. Accordingly, on Sept. 2, 1752, the *old style*
ıd, and the *new style* began. The day which would other-
have been Sept. 3, became Sept. 14. The 1st of January
moreover declared to be the first day of the year; the year
ng before been reckoned as beginning on the 25th of March.
the *historical* year had for a very long time been reckoned
ginning on the 1st of January. This explains the pecu-
mode of describing dates, as printed in some old books,
—March 24, $173\frac{2}{3}$; or thus—March 24, 1732-3.

The Churchman's Portfolio.

ALM TUNES.—"Religious harmony (says Collier, quoted
ishop Horne, in his masterly sermon on Church music)
be moving, but noble withal—grave, solemn, and sera-
fit for a martyr to play and an angel to hear." Such
e character of the ancient music of the Church of Eng-
; but sad havoc has been committed in modern times by
ıtroduction into many of our churches of vulgar and light
ıctions, devoid of the slightest pretensions to taste, and
)f the grossest offences against the law of musical compo-
ı. Such psalm-tunes as those composed by B. Milgrove,
l, Madan, Tucker, Husband, Rippon, Leach, and a host
her *pseudo*-musicians of the same stamp, full of solos, at-
t at fugue, and the like, should be most rigidly excluded;

and the compositions of such men as Croft, Green, Boyce, Battishill, Arne, Jackson of Exeter, Hays, Wainwright, J. Smith, Stanley, Jeremiah Clark, Nares, &c., made use of. We are quite aware that a very great number of persons prefer vulgar and trashy compositions, to sound classical music, and argue that because a melody happens to please them, it must be necessarily good. This is, however, just as absurd as if an uneducated clown were to maintain that some vulgar ballad, full of offences against the rules of syntax and prosody, was superior to the poetry of Shakspeare, Milton, Pope, or Dryden. Music has its grammar, as well as language; and any composition in which the rules of musical grammar are disregarded, must be bad, however pleasing it may happen to be to persons who have not a competent knowledge of the science.—*Church Magazine.*

SCRIPTURAL MOTIVES FOR LIBERALITY, AND RULES FOR ITS EXERCISE.

The motives are—1. It is more blessed to give than to receive. 2. It is against one's temporal interests not to give—There is that withholdeth more than is meet, but it tendeth to poverty. 3. What is given by believers shall be paid back—That which he hath given will He pay him again. 4. It shall be paid with interest—There is that scattereth, and yet increaseth. 5. The example is good to others—Your zeal hath provoked very many. 6. By it the Gospel is preached to the others; for—How shall they preach, except they be sent? 7. It glorifies God—The administration of this service.....is abundant also by many thanksgivings unto God. 8. It is to the Lord—He that hath pity upon the poor, lendeth unto the Lord. 9. It is pleasing to God—God loveth a cheerful giver. 10. It is like Christ—He gave himself for us. 11. Time presses—The Lord is at hand.

And the rules as to the manner of giving are these:—1. Always give something where you can—Do not let pride keep you from giving a small sum, if you have not a larger to bestow—Give to him that asketh thee. 2. Give freely—Freely ye have received, freely give. 3. Cheerfully—The liberal deviseth liberal things; and by liberal things shall he stand. 4. With simplicity—Let not thy left hand know what thy right hand doeth. 5. Bountifully—All these things did Araunah, as a king, give unto the king. 6. Yet more and more—Behold, Lord, the half of my goods I give to the poor. 7. Give with self-denial—She of her penury hath cast in all the living that she had. 8. As to Christ—Ye have done it unto me. Abound then, beloved, more and more in this grace. Follow the Macedonian Churches, whose deep poverty abounded unto the riches of their liberality. But what was the spring of this? They first gave their ownselves unto the Lord.

Here, my friends, is the secret. If we give our ourselves to Christ, then all we have will follow.—*Church Missionary Gleaner.*

WHY IS MONEY CALLED STERLING?—Because in the time of Richard I. money coined in the east part of Germany came in special request in England, on account of its purity, and was called Easterling money, as all the inhabitants of those parts were called Easterlings; and soon after, some of these people, skilled in coining, were sent for to London, to bring the coin to perfection, which was soon called *sterling.*

Treasury.

THE CARELESS PRIEST.

Look to that period of life when even the unbeliever (Gibbon, the historian) confesses that a browner shade is cast on his declining years by the abbreviation of time and the failure of hope; when even the heathen moralist feels that there is something from within required to support and sustain, to give dignity to the frailty of age, and cheerfulness and comfort to the long and weary hours of unoccupied infirmity; when, as far as relates to our mortal nature and mortal state, all forward-looking thoughts are closed by the grave, which is opening for us, and all mortal hopes are departing from those dreary days when there is no pleasure in them. Tell me what must then be the thoughts of the priest who has deemed lightly of his office and lowered its dignity, by his own neglect or by his own carelessness? What is there with him of the thoughts which cheer and comfort the declining years of other and better men, by setting before them the remembrance of a course of honour and usefulness, of duties performed and good effected? What is there with him but this, that he commenced his course by entering, from the mere hope of lucre, on a profession which he disliked, or lightly respected; that he continued his career by neglecting all its duties but those to which the law compelled him; and that so he closes it, as he deserves, without self-respect, without respect from man or favour from God? He has called himself God's servant, and has stood in his place, and worn his garb, and received his earthly reward, but he has done none of God's work in the world. He has called himself the minister of joy, and wealth, and salvation to his brethren; but where are the tokens of his ministry? Where are the feeble knees which he has strengthened—where the drooping heart which he has taught to sing for joy—where the soul which he has saved? What can he see but the sinner unconverted, the ignorant left in his ignorance, God not glorified, his kingdom not filled?—*Rev. Hugh J. Rose.*

At the hour of death we are sent at once into an invisible world: we shall find ourselves in the midst of holy or of unclean spirits; borne away at once into an unknown region, and into the midst of unknown inhabitants—the nations of the saved, or the crowds of damned souls. Blessed is the watchful Christian, for he is ready to enter the unseen regions: he knows he shall not be placed among those whose company and whose character he never loved here upon earth: his soul shall not be gathered with sinners, nor his dwelling be with the workers of iniquity, but with the saints, the excellent in the earth, in whom was all his delight. Every one, when dismissed from the prison of this body, must go, as the apostles did, when released from the prison at Jerusalem—"must go to their own company"—Judas the traitor "went to his own place;" and the watchful Christian will be disposed among the spirits of the just made perfect—he will find himself in that blessed society at his dismission from flesh and blood. Read and see what a glorious society it is—"To the innumerable company of angels, the general assembly and church of the first-born, who are written in heaven, to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." The apostle says we are come to them already; that is, by the covenant of grace, as administered under the Gospel, we are brought into a blessed union with them, in spirit and in temper, even in this life; we are members of the same body, we are united to the same head, and made parts of the same household, though we are not yet brought home; but at death we are actually present with them, and dwell and converse among them with holy familiarity, as citizens of the same heavenly Jerusalem, as parts of the same sacred family, and at home, as children of the same God, and in their Father's house. The watchful Christian is at once carried into the midst of the blessed world by ministering angels—the world where Abraham, Isaac, and Jacob dwell, and made a speedy partaker of their blessedness.—*Dr. Watts.*

O friend! I beseech thee, mind this: O come to the true root—come to Christ indeed! Rest not in an outward knowledge; but come to the inward life, the hidden life, and receive life from him, who is the Life; and there abide and live to God, in the life of his Son. For death and destruction, corruption and vanity, may talk of the fame of Christ, who is the wisdom of God; but they cannot know nor find out the place where this wisdom is revealed—they cannot come at the true, pure fear, which God puts into the hearts of his. This is the beginning of true wisdom, which cleanses darkness and impurity out of the hearts of those to whom it is given. For

expelleth darkness; life expelleth death; purity expel- impurity; Christ, where he is received, bindeth and casts the strong man, taking possession of the heart. And if man be truly and really in Christ, he comes to witness a creation, even the passing away of old things, and all ;s becoming new.

d Christ overcome the devil in that body of the flesh, and he not overcome him in the hearts of his children, by ower of his Spirit? Therefore wait to feel the Spirit and r of Christ, saving thee from that which nothing else can thee from, and bringing that down in thee under his feet h nothing else can bring down.

abide in the simplicity that is in Christ—in the naked 1 that ye have felt there; and there ye will be able to v and distinguish your food, which hath several names in ture, but is all one and the same thing:—the bread, the , the water, the wine, the flesh and blood of Him that down from heaven (John vi. 48); it is the same, only it ven forth weaker and stronger, according to the capacity m that receiveth it; and so hath different names given to cordingly. O keep out of that wisdom which knoweth he thing: *for that is it which also stumbles about the names.* p to the principle of life—feed on that which was from the nning.—*Letters of Isaac Pennington, Extract from the Bible lent, No.* 1.

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
It calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name! the Rock on which I build!
My shield and hiding-place—
My never-failing treasury, filled
With boundless stores of grace.

Jesus! my shepherd, husband, friend,
My prophet, priest, and king;
My Lord, my life, my way, my end,
Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought.—*Newton.*

Church Notices

FOR THE MONTH OF JUNE.

June 2. TRINITY SUNDAY.—We celebrate on this day the doctrine of the Holy Trinity—Three Persons in One Godhead. Our faith in this doctrine is declared by our Church, on the authority of Scripture, to be necessary to everlasting salvation. Doubtless, this is a great mystery; but there are many things, even in the visible creation, which are far beyond our comprehension: it is not wonderful, therefore, that in the nature of God, and his plan of restoring his lost creatures, there should be things above man's understanding.

June 11. ST. BARNABAS, THE APOSTLE.—Barnabas is an additional name, signifying, The Son of Consolation, given to Joses or Joseph, who has in the Acts the title of Apostle. (See Acts iv. 36, 37). He made many journeys with St. Paul, and laboured with him in preaching the Gospel of Christ to the heathen world. Barnabas was chosen as a fit person to settle the form and discipline of the Church at Antioch, in Syria, where the disciples of Jesus Christ were first called Christians, A.D. 43.

June 24. ST. JOHN THE BAPTIST'S DAY.—St. John, the son of Zacharias and Elizabeth, was the forerunner of the Saviour. He was called Baptist because he baptized, in the waters of the river Jordan, those who came to him, and confessed their sins, wishing to lead pure lives. The Baptist bore witness of Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." St. John was beheaded, by direction of Herod, at the instigation of Herodias, because he had "boldly rebuked vice."

June 29. ST. PETER'S DAY.—Simon, son of Jonas, was a fisherman of Bethsaida, and one of the twelve apostles of Christ. His declaration, that Jesus was the Christ, the Son of God, procured for him, from our Lord, the appellation of Peter, or Cephas, two names which mean *rock*. St. Peter, it is generally supposed, suffered martyrdom on the same day with St. Paul, in the year 67, and was crucified with his head downward.

NOTICE TO CORRESPONDENTS.

The Editor begs to acknowledge the letter of his correspondent "Enquirer," referring to line 6, page 96, of *The Churchman's Magazine and Village Churchman*, and to say, that in an early number the subject referred to shall be fully explained.

W. E. Painter, 342, Strand, London, Printer.

THE

CHURCHMAN'S MAGAZINE

AND

VILLAGE CHURCHMAN.

NEW SERIES.] JULY, 1844. [PRICE 3D.

BATH ABBEY.

THE founder of Bath Abbey was Osric, king of Huicera, one of the warlike chieftains of the seventh century. The Saxon kings, in succession, gave grants and privileges to the abbey, until, about 1106, Henry I. renewed and extended the grant of his predecessor to the Bishop of Bath, who gave it in the following curious charter :—"In the name of the Father, Son, and Holy Ghost, I, John, by the grace of God, Bishop of Bath, to all bishops my successors, and to all sons of the holy Church, greeting. Be it known unto you all, that, for the honour of God and of St. Peter, I have laboured, and at length effected, with all decent authority, that the head and Mother Church of the bishopric of Somerset shall be in the city of Bath, in the church of St. Peter ; to which holy apostle and the monks his servants I have restored their lands, which I formerly held unjustly in my own hands, in as free and ample manner as Alsius, the late abbot, held them before me ; and if I have improved them, and whatsoever of mine shall b e found thereon,

I give to their own use and property. I also give them, for further supply of their food and clothing, and to increase the convent of the holy brethren serving God there, and to reimburse the treasury what I took from the Church, those lands which I have acquired by my own travail, or bought with my money: to wit, those five hides in Neston which I purchased of Patricius de Canecia, and the land of Hugh, with the beard —to wit, Claferton, Docne, Mersfield, and Eston, together with Heeley and Arnemude on the sea-coast, and whatsoever belongs to them, and one house in Bath and one house in Winchester. But as to the city of Bath, which first of all King William, and after him his brother King Henry, gave to St. Peter, for their alms, I have, pursuant to my vows, determined that all issues and profits arising from it be laid out in perfecting the work I have begun. Besides what I have acquired in church ornaments—in copes, palls, curtains, dorsels, tapestry, crucifixes, robes, chalices, and in phylacteries—and whatsoever of my own I have added in the episcopal chapel, my whole armoury, my clothes, bowls, plate, and all my household furniture, I give to St. Peter and his monks for ever, to their own use and property, for the remission of my sins. Whoever, therefore, shall infringe on this my gift, may the curse of God and of his holy apostles and saints light on him; and by the authority of me, though a sinner, let him be accursed, and for ever cut off from the community of the Church. Done A.D. 1106, in the reign of Henry, son of William, Duke of Normandy and King of England, Anselm being archbishop; of my ordination the 19th, and of the induction the 12th. And that this my deed may remain more firm and unshaken, I have, with my own hand, signed it with the sign of the holy cross."

The present edifice was erected about the same time with King's College Chapel, Cambridge, and Westminster Abbey, in the style called Perpendicular English; but it is free from that endless repetition of roses and portcullises with which those buildings abound. The limits we have assigned to the description of ecclesiastical edifices prevent us from giving that minute description of the various architectural details of this abbey, which deserve attention; the most we can do is a general reference to the several features more especially demanding observation.

The west front is covered with the most gorgeous decoration. Above the doorway, which is of a form common to the period in which the abbey was built, is a window of extreme richness and large dimensions. On the turrets which flank the west window are ladders, on which angels have been represented as ascending. The surface of the wall above, as well as on the sides of the west window, is covered with figures, though, of course, in a dilapidated condition. The visitor cannot but be

truck with the extreme lightness of the building. This was feature peculiar to the period of its erection, and which has btained for it the title of *the Lantern of England.*

Since the commencement of the present century, great sums f money have been expended upon its repair and restoration, nd it is probably in as complete a condition as any other abric of a similar kind. It may be mentioned, that there is o chapter-house, that being at Wells, the original seat of the ishopric, chartered by William Rufus in 1092, for John de Villula. The ancient arms of the united bishopric of Bath nd Wells were composed from the bearings of the two sees; but the arms now used is the coat of the see of Wells alone— saltier, or St. Andrew's cross, to which saint the cathedral church of Wells is dedicated.

NOTES ON THE PRAYER BOOK.

NO. I.—ITS HISTORY.

Prior to the Reformation, in the reign of King Henry VIII., the service of the Church was conducted in the Latin tongue, a language not understanded of the people. The evils of such a mode of worship are set forth in one of the prefaces to the Book of Common Prayer in these words—"Whereas St. Paul would have such language spoken to the people in the Church as they might understand, and have profit by hearing the same: the service in this Church of *England* these many years hath been in Latin to the people, which they understand not; so that they have heard with their ears only, and their hearts, spirits, and mind have not been edified thereby. ...Moreover, the manifold changings of the service was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out." In the is most fit, and most agreeable to the word of God, that nothing be read or rehearsed in the congregation in a tongue not known unto the people, which St. Paul hath forbidden to be done, unless some be present to interpret." A much stronger article, however, was afterwards drawn up with reference to the subject; and the twenty-fourth, as it now stands, declares "that it is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayers in the Church or to minister the sacrament in a tongue not understanded of the people." This was the principle which actuated the minds of the Reformers, and led them not "to introduce a new form of worship into the Church, but to correct and amend the old one, and to purge it from those gross corruptions which had gradually crept into it, and so to *render*

the divine service more agreeable to the Scriptures, and to the doctrine and practice of the primitive Church in the best and purest age of Christianity. In which reformation they proceeded gradually, according as they were able."

The Editor of *The Churchman's Magazine and Village Churchman* proposes, in the present and succeeding papers, headed Notes on the Prayer Book, to furnish a slight sketch of the history of "the Book of Common Prayer," and several other particulars connected with it, which may assist those members of the Church who have neither the leisure nor the opportunity to consult longer treatises, to a better understanding and a more just appreciation of that "form of sound words," by which their devotion has ofttimes been assisted and their piety warmed and elevated.

In the year 1537, the Convocation appointed a committee to compose a book, which was called "The Godly and Pious Institution of a Christen Man;" which contained the Lord's Prayer, the Ave Maria, the Creed, the Ten Commandments, and the Seven Sacraments, &c. This book was again published in A.D. 1540 and 1543, with corrections and alterations, under the new title of "A Necessary Doctrine and Erudition for any Christen Man;" and, as it is expressed in that preface, was *set furthe by the king, with the advyse of his clergy; the lordes bothe spirituall and temporall, with the nether House of Parliament, having both sene and lyked it very well.*" From the contents of these books it will readily be seen they were not free from Popish errors; though a very important point had been gained, in the introduction of the service of the Church in the mother tongue.

In the year 1540, a committee of bishops and divines was appointed by King Henry VIII. (at the petition of the Convocation) to reform the rituals and offices of the Church. What was done at this time was reconsidered by the Convocation itself two or three years after, viz., in February 1542-43. In the next year, the king and his clergy ordered the prayer for processions and litanies to be put into English, and to be publicly used. And, finally, in the year 1545, "The King's Primer" came forth, wherein were contained, amongst other things, the Lord's Prayer, Creed, Ten Commandments, Venite, Te Deum, and other hymns and collects, in English; and several of them in the same version in which we now use them. And this is all that appears to have been done in relation to liturgical matters in the reign of King Henry VIII. This service-book, called "The King's Primer," was first published by authority early in 1545; it was republished in the reigns of Edward and Elizabeth. It contains the Litany, varying but little from our present form, excepting that there are certain petitions requesting the *prayers of angels, saints, and martyrs*, and *to be delivered from the tyranny of the Church of Rome*—the former of which was omitted in the Prayer Book

Edward VI., and also in that of Elizabeth. In the *dirige,* service for the dead, all the Primers contain prayers for the parted souls; which is the more extraordinary with regard that published during the reign of Elizabeth, since this oint had been altered in the second Common Prayer of dward VI., 1552, and was never again introduced into the rvice of our Church.

In 1547, the first year of the reign of King Edward VI., a ost important declaration was put forth by the Convocation -namely, that the Lord's Supper should be administered in oth kinds to the laity. It was also required that at least four rmons in the year should be delivered from every parochial ulpit against the Pope's supremacy; that the worship of ints should be immediately discontinued; and all images, bused by superstitious offerings, destroyed. In this year lso a book of homilies was composed for the use of the paro- hial clergy; and an Englgh translation of the Bible, and a opy of the "Commentary of Erasmus on the Gospels," were ommanded to be placed in every church for the use of the eople.

In the following year, viz., A.D. 1548, the same divines, mpowered by a new commission, undertook a still more ex- nsive task; and in the course of a few months revised and nished the whole Liturgy, by drawing up public offices for undays and holydays, for baptism, confirmation, matrimony, urial of the dead, and other special occasions, and inserting he above-mentioned communion, with certain amendments.

This book was entitled "The Book of the Common Prayer, nd Administration of the Rites and Sacraments of the Church, fter the Use of the Church of England;" and it was set forth n the year 1548 "*by the common agreement and full assent both f the Parliament and Convocation provincial;*" *i. e.,* the two onvocations of the province of Canterbury and York. It is ow usually called "The First Book of Edward the Sixth," r, "The Book of the Second Year of Edward the Sixth." he persons employed in drawing it up were—

Cranmer	Archbishop of	Canterbury.
Goodrich	Bishop of	Ely.
Holbech	„	Lincoln.
Day	„	Chichester.
Skip	„	Hereford.
Thirlby	„	Westminster.
Ridley	„	Rochester.
Cox	Dean of	Christ Church.
May	„	St. Paul's.
Taylor	„	Lincoln.
Hayns	„	Exeter.
Robinson	„	Durham.
Redmain	„	Westminster.

This book, however, was not in all respects approved, and accordingly Cranmer, with the assistance of two Reformers, Bucer and Peter Martyr, altered it. The whole was confirmed in Parliament in 1551, and is usually styled "The Second Book of Edward the Sixth," or, "The Book of the Fifth Year of Edward the Sixth."

To be continued.

BAPTISMAL REGENERATION.

DIFFERENT USES OF THE TERM "REGENERATION" EXPLAINED.*

1. The first use of the term *regeneration* is *spiritual*—that is, as connected with the fullest inward blessedness.

By the term *regeneration*, in its full spiritual sense, the English Reformers intended to express that "inward and spiritual grace" which the Church, in her Catechism, calls "a death unto sin and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby (that is, by this death unto sin and this new birth unto righteousness, we are hereby) made the children of grace." And, indeed, if the Church did not pronounce the baptized person to be regenerate, we should be obliged, in some sense or other, on Scripture grounds, to believe him to be so, until he gave evidence to the contrary; and that for this plain reason—namely, that none have a right to the ordinance of baptism but the children of God. So that if we could read the heart and discern that the candidate for baptism neither is, nor ever will be, the child of God, or, in other words, that he is, and ever will continue, unregenerate, we should not be justified in baptizing him at all. It follows, therefore, that every Church, in admitting candidates to baptism, must go on the charitable ground (for no Church can read the heart) that such candidates either are, or that they will grow up, in a state of grace with God; and on the supposition that things are so, the Church of England, in her baptismal services, speaks of the baptized as regenerate.

In the baptism of those of riper years all this is clear, for repentance and faith are openly professed; and in infant baptism, the Church, in the spirit of faith and charity (passing over the space between infancy and manhood), sees the child, arrived at years of discretion, "renewing the solemn vow made,

* From "Baptismal Regeneration, in the Common Application of that term, not the Doctrine of the Church of England." By the Rev. John Spurgin, Vicar of Hockham, Norfolk. Norwich: C. Muskett. London: Seeley. 1844.

in his name, at baptism;" hears him "ratifying and confirming the same in his own person; and acknowledging himself bound to believe and to do all those things which his godfathers and godmothers then undertook for him" (see *Confirmation Service*); and, in the hope of such a blessed termination, declares him to be regenerate.

On the other hand, were it possible for the Church to foresee that the child would grow up in a state of rebellion against his God and his Saviour—that he would despise his invitations and trample upon his laws—in a word, that he would live and die in impenitence and unbelief—in such a case would the Church imagine that he had ever been regenerate? No; she would declare that "he had not received baptism rightly;" that all his professions had been hollow and hypocritical; that "his circumcision had become uncircumcision;" that his baptism was no baptism; and therefore, like Simon Magus, that he was yet "in the gall of bitterness and bond of iniquity."

That such is the real meaning of the Church, in her Baptismal Services, appears from the pains she takes to obtain a profession of faith, and repentance and obedience, from all her candidates for baptism. Those of riper years distinctly declare all this in their own name, in the presence of their chosen witnesses and in the face of the whole congregation: and in infant baptism this profession is obtained through the godfathers and godmothers. But if regeneration were always adjoined to the outward rite of baptism, all this would be useless.

After offering up a prayer to God that it may please him "to give his Holy Spirit to this infant, that he may be born again," the Church proceeds to ask the infant, through his godfathers and godmothers, "Dost thou renounce the devil and all his works? &c.—Dost thou believe in God the Father Almighty? &c.—Wilt thou be baptized in this faith?—Wilt thou then obediently keep God's holy will?" &c. And it is only upon receiving proper answers to these questions, in the infant's name, that the Church ventures to baptize the child and to thank God "that it hath pleased him to regenerate this infant." Clearly, the Church in the whole of these enquiries, gains all the evidence and satisfaction that can be had in such a case, that the child actually is, as it were, in a state of grace and favour with God, and looks upon the promises made as already fulfilled, before she thinks herself justified in administering the outward rite.

Let the matter, therefore, be put to this short trial—Suppose that the godfathers and godmothers refused to answer the questions put to them in the name of the child, would the minister, in that case, be authorized to proceed and baptize the infant? Assuredly not. But why not proceed, if, in the mind of the Church, baptism really bestowed regeneration, or if she thought the child regenerate without any regard to

future faith and repentance? This proves most satisfactorily that the Church, in pronouncing the sentence of regeneration, goes all along on the charitable supposition that the promise of repentance and faith will be fulfilled. On no other ground would she allow baptism to be administered, or speak of the baptized person as regenerate.

In the office for the Private Baptism of Children, the Church declares the infant to be regenerate without the engagement of godfathers and godmothers: and she does so from these considerations, viz.—In the first place, the Church does not look upon the engagement of godfathers and godmothers as absolutely necessary to baptism; and then, in the next place, the child is not expected to live. Under these circumstances the Church considers that the repentance and faith of the infant are professed in the act of its being presented for baptism; and accordingly, in a spirit of faith and prayer, the Church receives and baptizes the child; at the same time commanding, if he should live, that he be brought to be received "into the congregation of Christ's flock;" and then he is made, by his godfathers and godmothers, to promise both repentance and faith—a striking proof that the Church considers the exercise of these graces necessary in those infants whom God has appointed to live to years of discretion, in order to authorize the declaration of their being regenerate. Archbishop Usher has expressed his sentiments in the following terms:—"Baptism, to every elect infant, is a seal of the righteousness of Christ; to be extraordinarily applied by the Holy Ghost, if it die in its infancy—to be apprehended by faith, if it live to years of discretion; so that as baptism administered to those of years is not effectual useless if they believe; so we can make no comfortable use of our baptism administered in our infancy until we believe."—(See *Body of Divinity*, 4to. edit., 1702, p. 368).

Upon the whole, therefore, it should be remembered, that the sacrament of baptism is the public acknowledgment of those who are considered already, privately and secretly, to belong to the Church of Christ; and in the same way as a person who has enlisted into her Majesty's service, is really a soldier before ever he takes the oath of allegiance, although he may be said to be made a soldier when he has taken that oath; and in the same way as an English monarch is really king before he has taken the oath at the coronation, although he may be said to be made king when he is crowned and sworn; just so a real believer is truly a "member of Christ, the child of God, and an inheritor of the kingdom of heaven," before he is baptized, though he may be said to be "made such" when he is admitted into the visible Church of Christ, and publicly signed and sealed, owned and declared to be such, in the appointed ordinance of baptism.

2. The second use of the term *regeneration* is *sacramental*—that is, as the sign for the thing signified.

In the language of Scripture, as well as in common conversation, the sign or figure of a thing is frequently put for the thing itself. For instance, the seven kine are said to be, not to signify, seven years (Gen. xli. 26); the figure of brass is said to be, not to signify, the "serpent" (Num. xxi. 8; John iii. 14); the ten horns are said to be, not to signify, ten kings (Dan. vii. 24); the rock is said to be, not to signify, Christ (1 Cor. x. 4); and the sacramental signs of bread and wine are said to be, not to signify, Christ's body and blood. Christ himself says, "This *is* my body!—this *is* my blood!" (Matt. xxvi. 26, 28).

The Christian fathers, as well as the English reformers, were much in the habit of using the name of the sign for the thing signified; and the Church homily on "Common Prayer and Sacraments," speaking of St. Augustin, makes this declaration: "He calleth sacraments holy signs, and (writing to Bonifacius of the baptism of infants) he saith, 'If sacraments had not a certain similitude of those things whereof they be sacraments, they would be no sacraments at all; and of this similitude they do, for the most part, receive the names of the selfsame things they signify.'"

Hence it is, then, that baptism may not improperly be regeneration, or new birth, although meaning only what the twenty-seventh Article calls "the sign of regeneration or new birth;" and upon the same ground also it is that baptism is called the remission of sins—not that the sins of any are really washed away by baptism, but because baptism is the sign or seal of this heavenly blessing. St. Peter says, "Repent and be baptized, every one of you, for the remission of sins." (Acts ii. 38). And in another place, the same apostle tells us, "Even baptism doth also now save us." (1 Peter iii. 21). Ananias also thus addresses St. Paul: "Arise, and be baptized and wash away thy sins." (Acts xxii. 16). And in the Nicene Creed we acknowledge "one baptism for the remission of sins:" not that baptism saves, or washes away or remits sin, but because in baptism, as the twenty-seventh Article expresses it "the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." Baptism, therefore, becomes a perpetual standing monument in the Church, during all ages, of the pardon of sin, past, present, and to come, by continually reminding us, "that Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth all them that truly repent and unfeignedly believe the Gospel."

3. The third use of the term *regeneration* is *relative*—that is, as entering upon a new state of outward privileges.

The visible Church of Christ, in the language of Scripture,

consists of all those who are professedly his disciples—all who "call themselves Christians" and apparently believe the Gospel; even hypocrites and those ungodly professors who are secretly under the influence of that "carnal mind" which is "enmity against God." The Scriptures are clear on this point. The Lord Jesus Christ himself compares his Church to the floor, in which there is chaff as well as wheat (Matt. iii. 12)—to the field, in which tares are growing with the wheat (Matt. xiii. 24, 30)—to the vineyard, in which there are murmuring, envious, and unelected labourers (Matt. xx. 1, 11, 15, 16)—to the marriage-supper of the king's son, where every guest has not on a wedding garment (Matt. xxii. 2, 11)—and to the vine, in which there are unfruitful branches, fit only for the burning. (John xv. 1, 2, 5, 6). Noah's ark also is referred to in the Baptismal service as a type of the visible Church of Christ, in which were to be found unclean as well as clean beasts, and a cursed Ham as well as blessed Shem. (Gen ix. 25, 26). And the children of Israel are called "a holy people to the Lord" (Deut. vi. 6; xiv. 2, 21), though their rebellions and idolatries lamentably showed that many of them were far from being inwardly holy. They are also called children, though, at the same time, they are described as "a sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors." (Isaiah i. 2-6). And again, "Among my people are found wicked men." (Jer. v. 26). Our Lord likewise speaks of "the children of the kingdom being cast out into outer darkness." (Matt. viii. 12). And St. Paul, speaking of the whole nation of Israel (infants as well as those of riper years), in their passage through the Red Sea, says, "They did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ." Yet, in the very next verse, the apostle tells us, that "with many of them God was not well pleased, for they were overthrown in the wilderness." (See 1 Cor. x. 1-5; also 1 Cor. xii. 13, 27, and vi. 15; Rom. ix. 1-5; Gal. iii. 26, 27).

The terms *sanctify* and *holy* are constantly used in the Old Testament to express the relative condition of persons, places, and things (See Exodus iii. 5; xiii. 2; xix. 23; xxviii. 41; Numbers vii. 1, &c.); and in the New Testament these terms are applied to those who were never otherwise sanctified than by their admission into Christ's visible Church—that is, by their outward separation from the world and their profession of his doctrine. For instance, the apostle St. Paul tells us that "the unbelieving husband is sanctified by the wife," and that "the children of a believing parent are holy." (1 Cor. vii. 14). St. Peter also speaks of some as redeemed, who yet were certainly never better than saints in name, for it is immediately after said of them, that they "denied the Lord who

bought them" (2 Peter ii. 1); and, indeed, St. Paul speaks of some as sanctified who are yet supposed to have sinned unpardonably, accounting "the blood of the covenant wherewith he was sanctified an unholy thing." (Heb. x. 29).

The conclusion, then, to which we are brought is this—viz., that as there is a twofold sanctification and holiness—the one outward and relative, the other inward and real—so also is there, in like manner, a twofold regeneration; and consequently that the good men who framed our Prayer Book were only using a scriptural mode of expression when they spake of the baptized person as regenerate, or, in other words, as "a member of Christ, the child of God, and an inheritor of the kingdom of heaven:" inasmuch as by baptism he became such outwardly, if not inwardly—professedly, if not effectually—relatively, if not really.

Such are the different uses to which the term *regeneration* may be applied, as it occurs in the Baptismal Services of the Church of England. The first use of that term takes the fullest view of spiritual blessings, as connected with the covenant, of grace and was, no doubt, the chief application of it passing in the minds of the Reformers, though the other two uses were not intended by them to be shut out from due consideration. This was the broad foundation on which the Baptismal Services of the Church were built, and a just appropriation of the different uses to which the term *regeneration* has been applied, it is hoped, may lead to correct views of the general meaning of those services; and, at the same time, under the divine blessing, may help to remove many objections and difficulties which are often ignorantly as well as slanderously raised against them.

Sacraments, however abused or misunderstood, are sacraments still; far more than ceremonies, as some affirm. Of a truth, baptism is an ordinance instituted by Christ himself, and therefore an ordinance which cannot be neglected without fearful guilt; and verily, if all who devoted their offspring to the service of the Redeemer in this blessed institution—if all ministers and all worshipping assemblies, in the midst of whom it was devoutly and scripturally observed, had but hearts fully prepared by the Holy Ghost to "ask, and seek, and knock," in the exercise of strong faith, for the great spiritual blessings expressed in the Baptismal Services of our Church, who can tell how often "the inward spiritul grace," of which baptism is the outward and visible sign (namely, "a death unto sin and a new birth unto righteousness") might accompany its administration?—not indeed from the mere performance of the outward rite, but, as has been already stated in the twenty-seventh Article, "by virtue of prayer unto God;" that is, by virtue of prayer offered according to God's will, in an ordinance instituted by Christ himself, and consequently, in an ordi-

nance which Christ himself will bless to all who seek him in it with patience and faith.*

Relative Duties.

NO. VII.—GREY ROBIN, THE PARISH CLERK.

HAVING had occasion, twelve years ago, to take a journey into L——shire, I took the parish of an old college friend in my way, resolving to spend two or three days in his quiet vicarage, which lay on the banks of a beautiful navigable river, near a neat country village. After quitting the town of L——, I went through some corn-fields, as I was directed, towards the house of my old friend. Being uncertain whether my path was the right one, I was glad to meet with an old man, of whom I enquired respecting the way. He, in a most obliging manner, showed me which turn I should take, and I observed a very pleasant smile on his face as soon as I pronounced the name of my clerical friend. I asked him if he knew the vicar. "O yes, sir (said he), I know Mr. H—— very well. I saw him an hour ago; he is at home; he is a very good man; God bless him; and may every parish in England have such a clergyman!" I observed, "I suppose you go to church, and love what you hear therein." "Love what I *hear*, sir (said he, very respectfully and earnestly); yes, sir, I love what I *hear* and what I *say*, too. The church, sir (I ask pardon for the liberty I take with a stranger), is not a *preaching-house* only, but the *house of prayer* also, where every man, woman, and child has the privilege of praying with the *heart* and with the *mouth* with the clergyman. Prayer and praise is the joint work of the *whole* congregation.

'O how delightful 'tis to see
A whole assembly worship thee!
At once they sing, at once they pray;
They hear of heav'n, and learn the way.'

Pardon, me, sir, for thus interrupting your walk. I cannot but speak well of the sublime, yet simple, service of the Church, of which, though very unworthy, I have the happiness to be a member. Good morning to you, sir. Be sure you turn to the right when you pass the next stile." "I am very much obliged to you (I replied), and I wish you a good morning."

* The Editor of the *Churchman's Magazine and Village Churchman* would refer his correspondent "Enquirer" to this article, for an answer to the question contained in his letter.

I was lost for a few minutes in silent reflection, astonishment, and delight, at the remarks of the old man. I had, indeed, met with many similar events in the course of my life; for there are many good old Churchmen, and many good young Churchmen, too, that know what it is to worship God in the *house of prayer*. But there was something so very venerable in the grey hairs of this old man, and so animated in his looks, as well as such respectfulness in his behaviour, that I could not but admire him, as above the common rank of our rural Churchmen. He seemed, like Moses, to have just left the *mountain of God*; he shone, as it were, "in the beauty of holiness." His dress was that of a working man, but there was a plainness and a neatness about him which greatly interested me. I was sorry that I did not ask his name and his occupation, that I might be better acquainted with him; but, as he was gone, I proceeded on my path, and I soon found myself in the house of my old friend, from whom I received a very welcome reception. I will not in this paper detail the various pleasing and profitable things that engaged our attention; but, being persuaded by the vicar to assist him in the duties of his church on the next Lord's-day, I will hasten to tell the reader that I met again my old director on the way the preceding Friday morning.

Early on the Lord's-day morning I was awakened by the song of the cuckoo and of innumerable birds, which seemed to call upon the human race to express their gratitude to our gracious God. I was soon up, and in the garden. How different had been my lot in a large town for forty years! On the Sabbath morning early I saw nothing at home but dead walls, and heard nothing that at all resembled the songsters of the grove. I did not murmur at my lot, because it was the wise appointment of God. He had placed my friend in the country, and me in the town. We had the same Master and the same work, though outward things were different. As I walked among the trees, I met, quite unexpectedly, with the good vicar, with the sacred volume in his hand. It is needless to say that our conversation became very agreeable. Breakfast, family devotion, and other holy exercises followed—then we visited the Sunday-school, and in due time we went to the church where the people of the parish were assembling.

On entering the vestry, to my great satisfaction, I met with the old man whom I had met on the road. I found him to be the *parish clerk*. We were glad to see each other. The vicar called him *Robin:* and as he had filled his office nearly sixty years, and had his hair turned to *grey* some years, he was generally known by the appellation of *Grey Robin*. His appearance in his working clothes had interested me; but his person, dressed in decent, comely black, with his neatly shaved face and well-combed grey hair, presented a most venerable aspect.

It was the very picture of sense, gravity, cheerfulness, piety, and content. He was rather above the common stature, thin, but upright. Looking about the clean vestry, I observed the Cambridge Almanacs for more than half a century, provided under the direction of the vicar, and preserved by the clerk. Here, too, you would observe the royal proclamations for fasts, thanksgivings, and alterations in the names of the royal family, as well as every other document of the same kind, ever since Robin came into office. It was a kind of university and national gallery—a record of past ecclesiastical history for sixty years. The loyalty and religion of Robin were thus attested. The good old man seemed gratified at the notice I took of these things, and he made a low bow to the vicar, on mentioning to me that these were preserved by the care of his clerk.

The vicar, the clerk, and *the people*, as the rubrics direct, conducted the whole service in a most reverential and edifying manner. I never witnessed a congregation uniting in the confession, the Lord's prayer, the creed, and the responses, in a more appropriate way, agreeably to the directions of the Prayer Book. I observed no deviation (not even a mistake) from the requirements of the Church. The clerk *led*, but did not *supersede* the people in taking their parts of the service. All was order and decency. What *vociferous* interruption of sentences occurs in the prayers of some well-meaning, but much mistaken sectarists! Fervour of animal spirits is taken for the language of repentance, faith, and obedience in the meeting-house. But if Churchmen are not wanting to themselves, they have in the Liturgy order without confusion, fervency of devotion without coldness, supplication without presumption, prayer without formality, praise without unbecoming rapture. On conversing, after the service, with Grey Robin, I found that he had been the means of turning many from the meeting-house to the church, by explaining to them the Church Service, and endeavouring to show its excellence, by his own example in *conducting* it. Thus he proved a very efficient learner of the people.

It may be proper to add a word respecting the *singing* in H— Church. It is wisely ordered, in the ninety-first canon, that "parish clerks should have a competent skill in singing." Grey Robin, notwithstanding his advanced age, was still a good singer. His "skill" was really admirable: he knew how to lead the people, so that *all* could *join* him. He used to say that his own exhortation was most important—"Let us sing to the praise and glory of God." "I do not bid a set of singers (he observed), perched up in a loft, *sing ye to your own praise*, and let *us*—that is, the *people*—be *amused* in *hearing* you. No! no!—let *us*, minister, clerk, people, all praise God. 'We praise thee, O God,' is the expression of our

grand *Te Deum*—so let us *do*, as well as *say*." I noticed five old men, that were near Robin, who took the different parts of the music between them, so that not a chord was wanting. The young women of the congregation chorded with them in a very peculiar way. All the church was "one voice" harmoniously united in this delightful part of divine worship. My good old friend, the vicar, had paid particular attention to this subject in the early part of his ministry, and, after much labour, he got his people to this practice, as I saw it. Grey Robin had greatly assisted him; and when he spoke of Robin, he said that he had been his "right hand man."

But what was the *general* character of Robin? I was much vexed once, in the course of my own ministry, at the attempt which some few of my people made to force me to accept the service of a clerk that had, indeed, every public requisite, and "skill in singing, reading, writing," &c.; but his moral character was sadly wrong. We went to the house of Grey Robin, and we found him there industrious, sober, devout. We asked his fellow-workmen what he was, and they said that he shamed them all, for they could find no fault in him. Whilst I was waiting at the village inn for the coach, I found Robin gardening for the innkeeper, for his business was that of a gardener. The publican was offering him some ale, after some laborious work, but he would not taste a drop, for he had not drank any beverage of an intoxicating nature from his birth. He was often called Samson, for his abstinence and for his strength. Robin said to me—"I understand, sir, that you are now restoring these 'licensed victualling houses' in your large towns to their original use, by temperance societies. They were designed, as my father told me, to accommodate travellers, market people, and others, with victuals; but when people left the good old Church and State way, these houses became the haunts of tipplers and drunkards! What a sad abuse of good things! What a number of paupers has increased! How many persons have lost their money, senses, strength, wit, and souls, by such a practice! What expense has been felt to provide asylums, prisons, and officers, by this drinking! The good Church religion has been forsaken for the trash of the meeting-houses! I never was in a meeting-house in my life. I never drank a gill of ale, and I can work now, in my eighty-third year, as well as any man in the parish, save and except the good old vicar, God bless him. Yet, Mr. Landlord, I hope to see your house restored to a *victualling* house, not a *drinking* house. I know you are as good as any publican in England, but I wish you better. I hope, sir (now again addressing me), your temperance societies will accomplish this happy restoration of good old customs; then we shall knock off poor-rates and many other rates."

The coach driving up put an end to this conversation, so I was soon on my road, sorrowing that I was obliged to leave my friend, and old Robin, his clerk. I believe that there are many such good old parsons and clerks; and that many young clergymen and young clerks are desirous to follow their good examples, therefore I trust that this short account of Grey Robin will please and profit many a village Churchman.

June 4, 1844. W. M.

HYMN.

O WERE we but one note to hear
Of harmony that fills that sphere
Where God for ever reigns!

No lowly thoughts would fill us then—
Our hearts would surely rise again,
And joy surpass our pains!

Oh! we should catch the seraph song,
And, in anticipation, long
To live where bliss remains!

The saint of God, amidst his tears,
Forgets his troubles, griefs, and fears,
Nor of his state complains.

While he can humbly hope at last,
When sublunary things are past,
To join the heavenly strains.

E. W. B.

OLD RAINY DAY.*

A LOVER OF FUNERALS.

BY the above name was an individual of the parish of —— well known for many years; were the annals of that parish worthy of the pen of the historian, he would make no mean figure in them. In the following short memoir those who knew him will, I trust, recognize one who in every sense was a "character;" in the best sense, a good one. To the good people of —— the place of his birth is to this moment unknown; their first knowledge of him was as the stout and sole serving-man of an old General Marsden, who lived at what then was *the* house on the Green: at that time, beyond an occasional chat on the way to and from church, the subject

* From a Tract bearing same title. London: Hatchard; Boone; Nisbet and Co.

of this narrative had no intercourse with the inhabitants of the village. At the General's death he went to live with his late master's eldest son, who was serving in the Peninsular war as a lieutenant of cavalry. Just as that war was at its close he returned to ——; his master had fallen, he received him from the hands of those that bore him from the field, only to support him as he died. Joe (for so he was then called) was the bearer of the sorrowful news to those who could feel it most. Out of affection to him they had lost, they bought for his attached servant a cottage near them on the Green, and gave him for life a pension, sufficient to keep him from want, for he was growing old; and now it was that he first began to appear as a public character.

Though not a soldier, Joe had seen much soldier's service; he had much to tell of, and he told it well—he was truth itself. He hated the bread of idleness; he had enough to live on in idleness, had he wished to do so; but he seemed to have an instinctive horror of living on that which he did not earn; though no miser, he loved to "put by;" he was, in his way, generous, but ever preferred giving his personal labour and advice rather than his money.

There was one idea that mastered every action in his life—he lived in fear of what he loved to term "a rainy day." This expression he applied to every foreboding of his mind—it was ever in his mouth—it was sponsor to all his actions—the point of all his advice. So often did these words escape him, that for the last years of his life he was known by no other name than that by which we have designated him, "Old Rainy Day." Speak to him of his young master's death, he would say, "Ah, sir, sad was that day, so fortunate as he had been—action after action gaining more and more glory, and yet unhurt; sure of promotion when the war ended; looking to the time when *we*, as he used to say, should return home; joking me on the situation I was to hold in his house when Miss —— would be his own. So happy and so well as he was that morning, I felt there was a rainy day coming—they brought him back from the field—he never spoke, yet he knew me; for he took from his neck the little case wore there; he pointed to it, smiled, and died; I knew what he meant—that was indeed a rainy day."

Speak to him of the war, in the dangers of which he had been, in no slight degree, a partaker, he would delight to tell you of all he saw; his eyes would glisten as he told how *we* beat the French; how well *his* master's regiment behaved; how they loved that master; how *Lord Wellington* had (this was a great event in his life) once spoken to him, on his having picked up his glove, and asked him whose servant he was, and said, "Ah, you have a brave young master;" still would the favourite figure of speech hover about his lips. At the end of

one of his most spirited details of English bravery, at the taking of some bridge, or the carrying some strong post, he would, as it were, involuntarily add—"Ah, that was a brave day, but many a fine fellow found it a rainy one."

His favourite saying he ever made responsible for his equally favourite habit of saving. At no time did you see him dirtily dressed. On Sundays his best coat was an object of envy to many; its fashion, it is true, was not that of the present day; but its warmth and excellent preservation gave it much value. The children loved to finger its broad and silvery buttons—it was the only coat in the parish that had such buttons. On week days, for the latter years of his life—the time I knew him—he had but one costume, which was once a groom's livery coat; what its original colour had been it would be difficult to say; its then appearance was a sort of brown, with a reddish tinge, blushing, as it were, at its present shabbiness; it probably once was scarlet—though threadbare, it had no holes, but many patches of a material so similar to itself, as to lead to the supposition that they were taken from the remains of a garment of the same species, but one whose days were utterly passed. The rest of his dress, though more modern, was still "old livery," a contribution probably from some of the neighbouring servants' halls, where he was always a welcome visitor, and indeed, on great company days, of much use, as from his known honesty he could be trusted to wash plate, wait outside the door, &c.

Probably in his whole life he never bought a coat; when you saw his silvery locks on a week-day flowing on this skeleton of a garment, its utter shabbiness painfully contrasting with his clean and otherwise respectable appearance, knowing that it did not proceed from want, you might, perhaps, be led to enquire why it was so? If the enquiry was addressed to himself, he would answer thus—"I am thankful, sir, to have even as good clothing as this: you are right in saying I *could* go better dressed—thanks to the good family, I might do so if I wished it; but if I spend the money they give me on such things, what should I be able to lay by against a 'rainy day?'" It would be of no use to tell him that the same good family would defend him from such a day—this would only lead him to utter a prayer, "that their days might be all sunshine, as they now were, but"—and here his old moral would come in to prove that the richest may have their *rainy day*.

What he practised himself, he would preach to others; there has been many a store in the —— Savings' Bank, of sufficient bulk to give to its possessor the character of "having laid by a pretty sum," which owed its origin to the incessant application of the old man's moral to all with whom he came in contact. If they were well off, he would tell them that *they* would feel a change the more; if they were but ill off,

uld show to them how they might yet be worse, and how
night hope to be better. Though often ridiculed for his
, men at last began to find that he was right; and some,
ately for themselves, acted upon this conviction.
ore I leave this part of his character, I would relate an
te which will show how curiously he once triumphed
success of his moral. A few doors from his cottage
e abode of a strong healthy labourer, his wife and three
n; he was a sawyer and rough carpenter, earning,
n average, at least 14s. a-week. In loading a cart with
, the axle-tree broke, and, in one moment, he was hur-
ito eternity. Such an event, it may be supposed, ex-
much sympathy. On the day after the funeral many
neighbours were met together in the widow's house.
were the conjectures, many the speculations as to what
become of her. They all seemed agreed on one point,
hat she could not pay the rent of her present house.
ig but the workhouse seemed probable as her place of
ition. Much to their astonishment, just as they had all
that the poor widow must become a parish pauper, in
l "Old Rainy Day," *with a smile* on his countenance:
new how he had loved poor Stevens, and yet he was
y. After they had all poured out their grief at the
ed prospect before the poor widow, he yet smiled—nay,
rly laughed; so provoked was one of the neighbours
t appeared such unfeeling conduct, that she exclaimed,
ne that could not be mistaken, "I suppose, master, you
eckon this one of your rainy days." "Indeed I do,
(said he); but I am glad"—he looked at the widow—
to hesitate, as if struck by the oddness of the expres-
it was but for an instant, and then he added—"Thank
here is shelter for her." Taking from his pocket a
orn book, he showed them that for more than ten
poor Stevens had paid, through his hands, and on his
two shillings weekly into the —— Savings' Bank;
ne pounds now belonged to his widow—here was more
welve years' rent at once provided for. To tell of the
's joy and the neighbours' wonder, would be superfluous.
id but one moment; he felt his look of happiness was
w ill-timed; he only turned, as he left the house, and
Thank God, he took my advice against a rainy day."
his occasion his peculiarity turned to special good ac-
not only was the widow kept under the roof where she
ssed many happy days, but having no fears about her
e was able to apply her whole earnings to the support
children. A few months found her installed in full au-
over some eight or ten scholars, the beginning of a dame-
which afterwards proved a most lucrative concern.
sband's sudden death brought her to think seriously on

her own course of life. By God's blessing, so great was the change wrought in her mind, that though her school at first consisted only of the children of those who wished them out of their own way at home, she was soon able to raise her price and enlarge her number, as even the better sort of people were anxious to avail themselves of a vacancy in *good* Dame Stevens's school. Having found what saving could do, she began to save herself; her children, well brought up and well clothed, easily obtained good situations, and put it in her power to lay by a good deal. She is now the owner of the village shop; and will probably retire in her old age, comfortably and independently provided for—fearless of, because, thanks to Joe in the first instance, she is provided against, "a rainy day." This is but one of many instances that might be found of the benefit of the old man's advice.

At last he himself grew so old that he could no longer go much amongst his neighbours. The many little ways of employment by which he used to add to his store were now beyond his strength—that one great source of enjoyment was lost to him; and now did that, which he ever warned others against, come upon himself. As far as this world was concerned, he felt that his "rainy day" was come—he could no longer do anything towards his own support; however, for this he was prepared—he had laid by more than enough to supply every comfort for which he could wish; and then it was that, having no active employment for his bodily powers, he began a more active exercise of those of the mind. He had, through life, been what is called a good man; had always been a studier of the Bible and a regular attendant at —— church; but now, in his own words, "he set about seeing how it really was with him as to another world." "Well off enough, for my time of life, here (he would say)—the more reason that I should give myself to laying up treasure in another world: can't have much longer to live, and the longest life is not too long to prepare for eternity."

For the last years of his life his whole mind was given up to preparation for another world, with an assiduity and perseverance equal to that which he ever preached and practised against a rainy day in this. He would own that he found he had but too much to do; that, though he had been what his neighbours called a good honest soul, he found, on comparing his life with his Bible, that he had left much undone; but he would add—"I cannot be thankful enough that God has spared me to see my want: he had no fears—he saw his way to Jesus Christ; once having gained him for a friend, he would dread no evil."

It was now that he commenced the habit that procured him so much notoriety—*that of attending funerals;* no one in —— parish ever went to their last home without his being present.

As most of the burials took place on Sunday after evening service, he was able to do this without much extra fatigue; but even on a week-day, though his cottage was more than a mile from the church, so sure as we stood by the side of a grave, close to our side stood Old Rainy Day; he took no part in the ceremony—no one ever saw him touch rope or spade; it is true, if a child was tattling he would step to it and take it by the hand till the ceremony was over; and a look from the old man was enough to still the noisiest urchin. He had a stick with which he walked, on this he always cut a notch at each funeral. This, his burial register, had three divisions, thus named by him—"older than me"—(he was then seventy)—"younger than me"—"children." This last class he would have more appropriately named infants, as he admitted none into it but those he called "innocents." He never drew my attention to this portable record of mortality but once, and then he did not say much, but his look gave a force to what he said, and that I shall never forget. As I held it lengthways in my hand, he put his finger on the first class—there were but few—"God is nearly ready for me," was his observation; placing it on the second, where there were many, he exclaimed, "Would that they all had felt as I now feel!—how mercifully hath God dealt with me;" then placing his whole hand over the third class, he concluded, "Ere long I hope, through Christ, I shall be with these."

He attended but one more funeral after this day; it was that of the old widow who had for some years lodged under the same roof with him, and been a kind companion to him. As we turned to go from her grave I saw him standing over it; his stick was held ready to receive the notch that marked another soul's departure into eternity; he felt for his knife—he had it in his hand, but he hesitated to use it—he turned away, he could not cut that notch; she was his last earthly tie. We all saw he wished to be left alone. No one that day stayed to walk home with him.

On the next I called at his house; he was cheerful as usual, but it was evident that he felt as one who had taken leave of earthly things. I read to him, for his eyes were now growing dim. He spoke of going to his last home with a smile that told of a Christian's hope; his heart seemed wrapped in gratitude to God, in that he had kept him to what he called "see Christ." "Ah, sir (said he, on one of the last visits that I paid him), I strived to live honestly and uprightly all my life, and God blessed my endeavours, for I had been early taught, and never neglected, to pray to him; I knew that I, like others, must expect a rainy day, but he gave me health and strength to enable me to save against it. I die as I have lived, by God's blessing, *dependent on my own industry alone.* But O, sir, how can I thank him for the store he has given me in another

world, through his only Son. With all my saving here, if I had only done that, how differently should I feel from what I now do. I used to look to my little stock in the bank with delight, whenever I fancied the time was coming when I should no longer be able to work—how shall I tell you, sir, of the delight I now feel in contemplating the treasure that I trust my sincere, though but too tardily given, love of my Saviour hath enabled me to lay up for eternity? My present comfort, great as it is, I feel is as darkness to the light of everlasting happiness which death will bring to my poor soul."

About ten days after his old companion's funeral he was found in his chair, his Bible on the little table before him; his spectacles were hanging from his hand—he had taken them off, as he was accustomed to do, when, leaning back, he stopped to think on any passage which seemed more than another to come home to his heart—thus he had died.

Many a tear was shed beside his grave—we all felt that we had lost a friend—we could hardly believe that there could be a funeral without our old acquaintance being there. As we turned to go away, a little girl, from a neighbouring village, came with a message to the clerk, her uncle. She had often been at church here; having looked about her, she ran up to him and said, "Why, uncle, where is Old Rainy Day?" We all felt *where?* In coming away I was followed by a little knot of his neighbours; they brought me his stick—it had been found in the long grass close beside the grave of the old widow. No notch was cut to mark her death; there was a slight mark, as if he had begun, but his feelings had hindered him; he felt he should go out no more—attend no more funerals; his stick was of no more use to him, he had left it. The finders of it begged me to keep it. I do so, and when I look on it I involuntarily pray, "May my last end be like his!"

Chapters on Churchyards.

No. III.

The early Christians were distinguished by their care of the dead, which was one of the three points for which they were particularly commended by the apostate Julian. They regarded the celebration of funeral solemnities with becoming gravity, but without immoderate expression of grief, as a public religious duty—not, indeed, as adapted to convey any benefit to the deceased, but as being decent in itself, and a likely means of edification or consolation to survivors.

In the first ages of the Church, Christians felt, and often

ssed in strong terms, a decided attachment to the practice
ıumation (or burying) of the corpse, in preference to
f burning, which at that time prevailed throughout the
ın empire. The Greeks gave to their burial-grounds the
priate name of "cæmeteræ"—*i.e.*, dormitories, or sleeping
: hereby not only denoting, as Chrysostom observes,
he dead rest from their earthly labours and sorrows, but
ointing out the hope of a future resurrection.
Romans used to conduct their funeral solemnities in
ght; but the Christians, on the contrary, preferred the
ıme for the solemn service, retaining, however, the cus-
f carrying lighted tapers in the funeral procession. In
of persecution, indeed, they were often compelled to
their dead by night, for the sake of security, consoling
elves, as we are told, with the example of Tobias. (Tob.
21; ii. 2). But under Constantine and his sons the
ıl solemnities of the Christians were conducted in the
me, and sometimes with great pomp; and it is probable
hose emperors enacted laws on the subject, since the
ıte emperor, Julian, found it necessary to issue an edict,
ler to restore the nocturnal celebration of funeral rites.
ıecial reason for a speedy interment which existed among
ws and heathens—viz., the desire of avoiding pollution
e touch or pressure of a corpse—had no place among
ians.
vas usual among Christians for relatives or friends to
he eyes and mouth of the dying—a decent circumstance,
gham remarks, observed by all nations.* The body was
washed in water and clothed with a funeral garment,
y of white linen, but sometimes made of more costly and
id materials. Being placed in a coffin, it was watched
tended until the time fixed for the funeral, when it was
l to the grave by the nearest relations, or by persons of
or distinction, or by persons appointed to that office,
Lecticarii, to whom we referred in our lastpaper. (See
ıman's *Magazine and Village Churchman*, p. 151).
ing the funeral procession appropriate psalms were sung.
ıthor of the *Apostolical Constitutions* gives this direction,
ıey should carry forth their dead with singing, if they
aithful. "*For precious in the sight of the Lord is the
f his saints.*" And again it is said, "*Return unto thy
my soul, for the Lord hath rewarded thee.*" And "*The
y of the just shall be blessed; and the souls of the just are*

Romans added another ceremony to it, which had nothing of
but superstition in it; which was, as Pliny describes it, to open
res again at the funeral pile, and show them to heaven—which
sidered by the Romans as necessary to be observed, as to close
es against the sight of men.

in the hand of the Lord." These probably were some of the versicles which made up their psalmody on such occasions.

For the sake of order, notice of the moving of a funeral procession was given by the sound of wooden clappers. In the eighth or ninth century the tolling of bells was introduced.

As early as the fourth century it was usual to carry in the processions palm and olive branches, as symbols of victory and joy, and to burn incense. Rosemary was not used in this manner until a late period; cypress (which the Romans used on such occasions) was rejected by the Christians, as being a symbol of sorrow and mourning.

Lighted torches were carried before and behind the coffin, in token of victory over death, and union with Christ at "*the marriage supper of the Lamb.*"

The custom of crowning the corpse and the coffin with garlands was rejected by the Christians, as savouring of idolatry, but it was usual with them to strew flowers on the grave.

It was customary to celebrate the Lord's Supper at funerals —sometimes at the grave itself, intimating thereby their belief in a communion subsisting between the living and the dead, as members of one and the same mystical body, and that the deceased had departed in the true faith, and as a recognized member of the Church. This custom paved the way for the more modern practice of offerings and masses for the dead. On the anniversary days of commemorating the dead, they were used to make a common feast or entertainment, inviting both the clergy and people, but especially the poor and needy, the widows and orphans, that it might not only be a memorial of rest to the dead, but an odour of sweet smell to themselves in the sight of God. St. Chrysostom says that they were more tenacious of this custom than they were of some others of greater importance; but this often degenerated into great abuses.

(To be continued).

Biography.

JEREMY TAYLOR.

WHO has not heard of Jeremy Taylor? Many and various are the ways in which he has come before the notice, not only of his own age, but of subsequent ones; yet, like several others, he arose from obscurity, we may say, having been merely a barber's son. Although brought up at Caius College, in the University of Cambridge, on account of his eminence as a preacher it appears that Archbishop Laud enabled him to become Fellow of All Souls' College, in the University of Oxford. Besides being chaplain to the archbishop, he was

appointed to the rectory of Uppingham, in Rutland. He had the degree of D.D. conferred by royal mandate in 1642. Notwithstanding his favourable situation with regard to the Court, his sufferings caused him to retire into Wales, and keep school for his maintenance. So it is that God, from time to time, chastens his people, through the "changes and chances of this mortal life," and through the perplexities of this world, that they may *see* and *mark* many a lesson for their good. Upon accompanying Lord Conway in his journey to Ireland, Taylor wrote his work entitled "Cases of Conscience." 1661 was the year in which he arrived at the Episcopal office for the united diocese of Down and Connor. Privy Councillor, and Vice-Chancellor of the University of Dublin, were also among his distinctions; and in 1667 he "gave up the ghost. "The Great Exemplar" and "Holy Living and Dying" are among the renowned works of this celebrated man.

To lead the mind to many valuable and serviceable pursuits, enquiries, and meditations was constantly his great object; and surely few, if any, can arise unedified after reading some piece or other by this exemplary bishop. What vast depth of thought and reflection do we frequently find in him! What beautiful imagery to display the vigour of his imagination, and the force with which he would convey to others some solid or affecting truth! By these and such means he was enabled to give vivid expression and much wholesome instruction.

We do not propose here to give general specimens, or even particular ones, to show the peculiar abilities of this illustrious prelate; but, for improvement sake, we will just notice the following selections, as beautiful of their kind, by way of representation.

His description of and comparison to the "lark rising" and meeting with the tempest is very graphic and elegant; and when he comes to its "prosperous flight," he says that then it "did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministries here below."

"Prayers (he observes) are but the body of the bird—desires are its angel's wings."

He compares Christianity, amidst its primeval difficulties, to "the sun," which "with a little ray of distant light he had seen" challenge all the powers of darkness, and without violence or noise climbing up the hill, made night to retire, that its memory was lost in the joys and sprightfulness of the morning."

His account of the "Fair Young German Gentleman" of whom he had read, "who living, refused to be pictured," is a most solemn one for the proud and the ambitious, who think

not in their schemes of "the sides of the weeping vaults, which are the longest weepers for our funeral."

In "A Moral Demonstration, showing that the Religion of Jesus Christ is from God," there is much clear and salutary matter.* With such commendation as that of Bishop Horne the treatise might well be favourably received, even if proceeding from an inferior pen to that of Bishop Jeremy Taylor, inasmuch as he (Bishop Horne) was an exact observer of such writings. The following is the extract referred to:—"No tract ever came from the pen of man better calculated to dispel those doubts and difficulties which may arise in the mind of a believer, or to work conviction and conversion in that of an unbeliever, who can bring himself to give it a fair and attentive perusal. This has ever appeared to me to be its true character, since the hour when, with equal surprise and pleasure, I first met with it."

To produce a strong and effective influence, aided by power from on high, was a great aim; and we may read in the countenance of the portraits of Jeremy Taylor a solidity, a consideration, a mind a disposition to do good, in an excellent way. While, then, we admire him for his parts and learning, let us value, in their intrinsic worth, all his pious yearnings and holy conceptions—all the marks of his true exaltation of character, and the steps in which he would have others tread who would be like him.

Reader, ask of your gracious God a blessing, that even if, upon your comparative advancement, you should seem to see such a man as the one before us—still on before you—you may YET *press forward;* and I say, let not the greatest saint's advancement diminish your emulation, *even a little.* Try to come as near him, in following Christ, as you can, and God will accept humble, hearty endeavours for the sake of "the accepted and the beloved!" E. W. B.

SABBATH MEDITATION.

AT all times there is a delight for a sincere man in all that God Almighty has mercifully set before him, for his consideration and comfort. At those times that are particularly set apart for religious purposes this is peculiarly the case. Accordingly he sets himself to devise various and excellent ways by which he may profit in a healthful way for eternity—eternity to which all with him verges. To such a man it is not,

* There is a pretty and cheap little edition of this, with Introduction by the Rev. C. Girdlestone. The Society for Promoting Christian Knowledge, too, has published the "Demonstration" in a somewhat similar form.

how shall I be able to fix my mind and heart upon things divine —how shall I carefully meditate upon God or his dealings? No; a lesson has long been learnt—that there is instruction in the minutest thought—that there is continual food for the undying soul upon occasions the most unsatisfactory to the carnal mind. O may it please God that our precious seasons of sacred rest may every one of them yield some fruitful lesson of grateful piety! Nor may every beam of glorious opportunity be lost to us! What avenues of consolation are there for our joy! What means of fresh gifts of grace!

Happy, happy Sabbath morn,
Peace and love thy beams adorn—
Peace, since God has kindly given
Thee as an emblem fit for heaven!
Thee as a harbinger of rest
To those who shall at last be blest!
Love, since creation's every grace
Amidst our musings here we trace,
And since redemption's powerful sway
Would bid us to our bliss away!
Oh! every one who peace and love
Would fully, freely, fairly prove,
Implore a blessing while you may,
From Him who gives the Sabbath-day.

E. W. B.

Notices of Books.

Conciones Basilicæ, on the Second Advent. Sermons delivered during the season of Advent, 1843, before the University of Cambridge. By the Select Preacher, Thomas Myers, M.A., late Scholar of Trinity College, Chaplain to Lord Viscount Lorton. London: W. E. Painter, Strand. Cambridge: Stevenson. Oxford: Vincent. 1844.

Whilst the editor would fear, amidst the various conflicting opinions upon the subject of which this volume treats, to give a decisive judgment upon the accuracy and relative value of the arguments here brought forward, he can with truth say that the great question is argued with consummate ability and with a deep tone of pious feeling. So far from its being merely a matter and strife of words, the work before us is full of practical application, and we think the reader cannot peruse it without both an accession to his stock of biblical knowledge, and, if he read aright, without new motives to holiness of heart and life.

The Church the only Authorized Teacher of the Nation. An Address delivered on the occasion of laying the Foundation Stone of a New Church at Robert Town, in the parish of Birstal, in the West Riding of Yorkshire, on Easter Monday, 1844. By Mr. Henry Roberson, of Heald's Hall. Published by request. London: J. G. F. and J. Rivington, and James Burns. Leeds: John Cross.

THIS is a well-timed pamphlet. The truths it enunciates, interesting at all times, are specially so in these days. The subject is handled with a judgment and talent becoming its importance, the proof of which our readers shall be enabled to judge of by an extract which we purpose to give in our next publication.

The Middle System of Teaching Classics: a Manual for Classical Teachers. By the Rev. H. P. Haughton, B.A., Incumbent of Himwell, Sussex. London: J. W. Parker, West Strand. 1844.

THE author of this little work has evidently made the subject upon which he writes one of much thought and enquiry. To those engaged in the training up of the rising generation in the varied branches of a *classical* education, it presents some hints which will be found extremely useful; nor to these only, since the general principles it contains are such as may be successfully applied to every department of public instruction. We wish Mr. Haughton the success which his work proves him to be worthy of.

Mosgrove on Congestion and Inactivity of the Liver. London: Simpkin, Marshall, and Co. 1844.

UNDER the axiom that an important fact cannot be too widely disseminated, Mr. Mosgrove's little treatise may have its meed of usefulness. We do not see anything new in its pages, and we believe there are few in the medical profession who will not give to the organ of which it treats all the importance the author has ascribed to it. The book is evidently intended for the ex-professional reader, to whom a little knowledge of medicine is often a dangerous thing. We will, therefore, caution him not to presume too much on the information to be derived from its perusal, or use unadvisedly any formula to be found in its pages.

Church Societies.

"Go ye into all the world, and preach the Gospel to every creature."
Mark xvi. 15.

ONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

E report read at the annual meeting of this society, held last y, in London, showed the year's income to be 25,066*l.* 2s. 9d.; l after deducting the expenditure, there remained a balance he hands of the treasurer of 2,075*l.* 6s. 7d., in addition to ich it is in possession of 9,500*l.* in exchequer bills. The King Prussia has lately made a donation to this society of 100*l.*, l signified his intention of subscribing annually 25*l.*

The sphere of the wide labours of this society is in Jerusa-ı, Safet, Beyrout, Hebron, Constantinople, Smyrna, War-r, Lublin, Kalisch, Cracow, Poser, Fraustadt, Konigsberg, ntzic, Berlin, Stettin, Kreuznack, Breslau, Frankfort-on--Maine, Brussels, and Strasburgh. Besides these, it has ne missions in London and Liverpool; also a Hebrew ool at Bethnal-green, London, in which are forty-seven rs and forty girls; also a Hebrew college, for preparing ssionaries.

CHURCH MISSIONARY SOCIETY.

This society held its annual meeting in London in May t, when a report was read containing the following finan-l statement:—General fund, 97,791*l.* 2s. 3d.; special fund China mission, 1,556*l.* 16s. 1d.; capital fund, 2,648*l.* 1s. 6d.; urah Bay buildings fund, 1,181*l.* 17s.; disabled mis-naries fund, 1,145*l.* 19s.; Total receipts, 104,323*l.* 15s. 10d. e expenditure, including contributions to local funds, ounted to 93,473*l.* 7s. 3d. The excess of income had been plied, in part, to the erection of buildings at Sierra Leone; the discharge of a debt of 1,000*l.* remaining due on the t accounts; and the residue of 4,318*l.* 15s. it had been med advisable to transfer to the amount of capital, in order t the society's operations might not hereafter be interrupted temporary fluctuations in its financial department.

CHURCH PASTORAL AID SOCIETY.

This society, whose object is fully explained by its name, d its annual meeting in the same month with the two mer ones. The report read showed an increase in its funds ounting to 4,266*l.*, making the income of the year ending rch 31st, 21,825*l.* Newgrants have been made during the r to forty-four incumbents, having under their charge a ulation of 424,440 souls, or 9,827 to each; the average in-ıe of the clergy aided being 170*l.* per annum, and three-

fourths of them being without parsonage-houses. The existing grants are to two hundred and thirty-seven incumbents, having under their ministerial charge an aggregate population of 1,935,613; and to provide stipends for two hundred and thirty-five clergymen and thirty-two lay assistants. The total number of grants made by the society, since its institution eight years ago, is five hundred and thirty-six.

COLONIAL CHURCH SOCIETY.

The operations of this society are extended to Nova Scotia, Western Australia, the Cape of Good Hope, the Bahama Islands, and various other parts of the world. At its last annual meeting the report stated the amount of subscriptions and donations, during the year, to have been 3,775*l.*

WHY THE CHURCH OF ENGLAND IS CALLED CATHOLIC AND APOSTOLIC.*

THE Church lays it down in her eighth Article that "the three creeds, the Nicene creed, Athanasius's creed, and that which is commonly called the Apostles' creed, ought to be thoroughly received and believed, for they may be proved by most certain warrant of Scripture." The creeds are admirable summaries of the doctrines of the Bible. It is not our intention at present to discuss the great advantages resulting to the Church from the existence of those venerable documents, nor to argue for the propriety of their maintaining that prominent place in her services which they have always maintained. Perhaps, as modern sectarians controvert both points, we may hereafter take up the subject—at present our object is to explain two terms which occur in the creeds, and which perhaps some of our readers may not exactly understand. We mean the terms "Catholic" and "Apostolic," in which the Church is more than once described.

"I believe in the *holy Catholic Church*"—Apostle's Creed. "*I believe in one Catholic and Apostolic Church*"—Nicene creed. "The *Catholic faith* is this—we are forbidden by the *Catholic religion*"—Athanasius's Creed.

The word *Catholic* means *general, universal.* The word *Apostolic* evidently means *of the Apostles.* Now, in order to show the fitness of these words as applied to our holy Church we shall speak—

I. Of the Primitive Church as Apostolic.

II. Of the Primitive Church as Catholic.

* From "The Halfpenny Magazine; or, The Witness." (Now discontinued).

III. Of the invisibility of the true Church during the Popish apostasy.

IV. Of its present existence in this country.

1. OF THE APOSTOLIC CHURCH.—When our blessed Saviour arose from the dead, he commanded his apostles to go and preach in his name, and to baptize all who should believe. The apostles were his authorized messengers; to them alone he committed authority; he promised to be with them to the end of the world. (Matt. xxviii. 16-20). In obedience to his injunction, in due time they went forth and preached, and with remarkable success. We hear of one sermon (the very first) delivered by St. Peter, which converted 3,000 souls (Acts ii. 41), who had previously been, as we must suppose, hardened Jews. These were in one day "added to the Church," and composed, with the apostles themselves and the former believers, the whole of the early Christian Church.

Now let us hear how these early Christians are described. "They continued (it is said) steadfastly in the apostles' doctrine and fellowship." (Acts ii. 42). Not merely in the apostles' doctrine, but in *the fellowship* of the apostles. Mind this. That is to say, if a party or a sect separated from the apostles (as we know some did), even though this sect should teach the very same doctrine as the apostles; nevertheless, these converts would not leave the fellowship of the apostles to become the fellows or companions of the sectarians, but would still continue to belong to that part of the Church of which the apostles were the pastors and teachers.

Now this Church, the members of which held to the doctrine and fellowship of the apostles, was the Apostolic Church.

But although the Church at this period might be called the Apostolic Church, it could scarcely be called Catholic, or Universal, because so far from being universal, it was a very small Church.

However, in a short time we hear of a further increase of its members—they amounted to 5,000. (Acts iv. 4). Shortly after, it is said that "multitudes, both of men and women," became believers. (v. 14). And we know that after the apostle Paul had exerted himself as a missionary to the Gentiles for some years, there was scarcely a considerable city in the known world which had not heard the Gospel, and in which there were not found some believing people.

The whole body of believers converted by the apostles, and walking in their doctrine and fellowship, was the Apostolic Church.

2. OF THE CHURCH CATHOLIC.—But short was the continuance of unity in the Church. There is scarce one of the epistles that does not deplore the tendency to be carried away by error which distinguished even these early times.

The apostle Paul seems to direct most of his epistles against the sect called the Judaizing Christians; that is, those who wished Christians *to be* circumcised and keep the law. Yet

minor grounds of difference are sometimes mentioned by him with disapprobation—apparently innocent, but really injurious. "While one saith, I am of Paul, and another, of Apollos, are ye not carnal?" This language he uses to the Corinthians, at an early period remarkable for their dissensions. St. John condemns an early sect, which said that Christ had not come in the flesh. This sect was called the Cerinthians, or Gnostics. In the book of Revelation, Christ, speaking by this same apostle, mentions and condemns the Nicolaitanes, a sect, it would appear, distinguished from vicious practices. The apostles Peter and Jude are led to describe, at large, errors which then showed themselves in the Church, but the dangerous spread of which it was reserved for future ages to see. Thus, then, we find that neither the miraculous gifts of the apostles, nor their peculiar authority, nor their exemplary piety, nor their unwearied diligence, nor their devotedness even to death for the cause of the Gospel, could suffice to attach to them the whole body of nominal Christians, additionally propelled as they were to unity and concord by persecutions from without—"They went out from them, for they were not of them." "There must be heresies (says St. Paul), that they which are approved may be manifest among you." That is to say, God thinks well to allow heresies to spring up, that true believers may approve themselves to be such by adhering to the Apostolic Church, and that those who are otherwise may be made manifest, by separating from the same.

But though the number of sects was considerable, still the greater number of Christians by far adhered to the Church of the apostles. This Church was found in all countries—the sects were but off-shoots from it here and there. Some of the sectarians, as we said, wer ecalled Nicolaitanes, others Cerinthians, others Ebionites, others Gnostics, &c.; but the main Church, from which they sprung or separated, the Church of which the apostles were the chief pastors or teachers, was called, by way of distinction, the Universal Church—*i. e.*, in the Greek language, the "Church Catholic." This was the Church founded upon Christ as upon an immovable rock, against which the gates of hell never should prevail. "The gates of hell"—*i. e.*, Churches or sects of which the doctrines are damnable—such as the Socinian, or Mohammedan, or Popish. Such Churches are called the gates of hell, because they let men into hell as through so many gates: while the Church of Christ is called the house of God, the gate of heaven. These gates of hell never have prevailed, and never will prevail against the true Church. They may obscure its lustre—they may be allowed to go certain lengths, and great lengths, in their opposition to it; but never will prevail against it. There is great force in the Greek word (*κατίσχυσαν*). (Compare Luke xxiii. 23).

What I have said will enable the reader easily to see the propriety of the words *Catholic* and *Apostolic*, as applied to the

hurch during the lifetime of the apostles. If he carry his ind further—if he conceive the place of the apostles supplied y bishops, their successors, and possessing authority similar) theirs, and these again succeeded by others similarly appointed, he will have the true idea of the Catholic and Apostolic Church.

The term *Catholic* was applied to the Church to distinguish from all separating sects and parties.

The term *Apostolic* was applied to it to indicate that its inisters derived their mission from apostolic authority. We an *conceive* the Catholic Church ceasing to be Apostolic; this ould take place if its ministers ceased to be episcopally ordained. Again, we can *conceive* a sect separating from the hurch Catholic, and yet maintaining its apostolicity—*i. e.*, aving over it as its ministers apostolic men—men deriving heir authority to administer the sacrament and to teach, by ue order, from the apostles.

The Primitive, Catholic, and Apostolic Church continued to xist in a state of purity, as a Church, for some centuries after ts establishment. No doubt many inconsistent characters ere found within its pale—men who, while they professed hemselves Christians, brought a scandal on religion; but inlividual error does not imply that the whole Church has beome corrupt, and that it officially and authoritatively teaches ying doctrines. The Church, I say, *as the Church*, continued ure for centuries after its establishment. It was grievously nd fearfully assailed by the growth of error, but it vigorously ast out the corruptions which its erring children attempted o introduce into it. The Pagan world was in arms against hristianity. Those who professed the faith did it at the reinquishment of honour and security. The most savage perecutions were put in practice against our fathers in the faith, et did the Church go on conquering and to conquer; and obly proclaiming the truth as it is in Jesus, and calling on a nistaken and guilty world to abandon the follies of its idolatry, nd to worship the one true and living God, and testifying to nankind the importance of its doctrines by the blood of multitudes of witnesses who were faithful unto death, it gradually nade its way, in opposition to all adversaries, and illuminated ith the light of truth a world which had hitherto walked in he darkness of error. In fact, it was a great moral luminary -a glorious sun in the benighted world—a mass of pure gold here everything else was base metal—a garden of paradise lanted in a wilderness—such was the pure, primitive, Catho-, and Apostolic Church. But we come to speak of this hurch under a new and most remarkable state of existence.

3. The Apostolic Church in its Apostate Condition.—he visible Church at length became apostate, as it was abunntly told in prophecy that it would, and Popery was the eat apostasy. The authorized ministers of God taught blas-

phemous fables and dangerous deceits—the outer court was given to be trampled under foot by the Gentiles—the Romish Babylon supplanted the city of God; and some, yea, the majority, apostatised from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of liars with seared consciences, who forbade to marry and commanded to abstain from meats. In fact, the Catholic and Apostolic Church taught the worship of saints and angels, dead men, dead women, dead men's bones, and dead men's pictures. It taught the reality of purgatorial remissions, and pontifical indulgences, and meritorious flagellations: it inculcated the advantages to be derived from holy water, and holy ashes, and holy palm, and holy beads, and pilgrimages, and jubilees, and masses, and ten thousand other equally valuable ordinances which I cannot at present tax my memory to enumerate. In one word, the visible Church of Christ became apostate, as was, recollect, foretold. Did not then the gates of hell prevail against the Church? By no means—faithful witnesses, in sufficient number, were still to be found within its pale. They boldly, at all times, proclaimed the truth; but they were disregarded, despised, persecuted. The fires which professed Pagans had kindled to extirpate the primitive Church were rekindled by nominal Christians to root out the faithful few who protested against the abominations of the Papacy. In fact, the true gold still existed, but it was mixed and melted with a mass of base metal, and could not, except upon strict examination, be distinguished from it. The sun still shone, but its disk was overcast with clouds. The corn still grew in the field of God, but it was overgrown and concealed by tares, and darnel, and hemlock, and nightshade, and innumerable pestiferous weeds, sown by the author of evil. If there be one thing that is abundantly foretold in Scripture, it is this great apostasy. Its origin, its nature, its prevalence, the time of its commencement, the period of its continuance, and the date of its overthrow—all are revealed to us, and all point out to us as if it had sat for the picture—Popery. Allow me to refer my readers, for full satisfaction on this head, to the admirable Joseph Mede's "Apostasy of the Latter Times"—a treatise which is perhaps unequalled in the strength of reasoning and extent of theological learning which it displays.

We have seen, then, the pure Catholic and Apostolic Church existing at first visible and glorious: we have afterwards beheld it obscured and concealed in the great apostasy. In due time came the Protestant Reformation. The Spirit of God, like a refiner's fire, was poured out upon the mixed mass; the pure parts were disengaged, and the dregs and dross were left behind. To quit the language of metaphor, the true Church of Christ once again appeared *visible* in the world, and protesting *against* the errors of Popery, was called the Protestant Church.

It is not my intention to find fault with the notions of many of the Protestant communities, which, separating from the Papacy, differed in their proceedings from the Church of England. My only design is to show the views which I believe to have guided the conduct of the English Reformers at the time of the Reformation. In order to show this, I come, in the last place, to consider the Apostolic Church established among us—that is, to show,

4. That the Church of England is Catholic and Apostolic.—And, first, it is Catholic. It is Catholic in its doctrines; it did not embrace the notions of any of the sects which existed along with the primitive Church, but it sought out for the true faith of that primitive Church: it endeavoured to ascertain the forms of that Church; it compared and verified all by the holy Scripture, and it adopted this scriptural faith and these scriptural practices. It retained the scriptural creeds of the fathers of the faith; it acknowledged the decision of their orthodox councils; and, in fact, became assimilated to the pure Church as it existed in the beginning. So that if we could conceive the Church of England transferred back to ancient times, it would not be recognized as having the faith and forms of the Arians, nor of the Sabellians, nor of the Aerians, but of the Church which was ruled and governed by the apostles or their successors—that is, of the Catholic Church. Hence the Church of England is called Catholic. But, secondly, it is also Apostolic—that is to say, its ministers have an apostolic mission or authority. In order to make this understood, let us conceive England before the Reformation; it was Roman Catholic; the people composed of clergy and laity. For simplicity's sake, let us conceive the whole nation converted to Protestantism in a day. Bishops, priests, deacons, and the people at large, at once lay aside the errors of Popery. But do they change places? Do the clergy become laity, and the laity clergy? Certainly not. Each class shakes off what is wrong in itself, and retains what is right. The clergy still continue the clergy, the authorized teachers of the people, the stewards of the mysteries of God, still with duly transmitted apostolic authority, regulated, limited, and defined by Scripture; the laity still continue the laity, with a purified and scriptural faith, but yet without anything resembling a title to the office of ministers of religion. Now with the mere difference that this change did not take place in a day, and was not general in the country, the principles laid down here are still true. The ministers of the Church of England lay claim to a divine authority to proclaim to mankind the message of mercy, and to administer the holy sacraments in Christ's Church; and in consequence of this divine authority, derived from the apostles, the Church of England is called the Apostolic Church.

Treasury.

THE first question may be this—Doth faith justify? I answer, No; it is the obedience of Christ which justifies. "Being justified by faith, we have peace with God, through Jesus Christ our Lord:" where you see we are justified by Christ, through faith; not on account of our faith, but on account of Christ; not through Christ by faith, but through faith by Christ. You must beware of putting faith in the place of Christ, which would both dishonour *him* and discomfort *you*. But, secondly is this justification annexed to *all* faith? Yes, if it be true faith; for that merit does not lie in the faith, but in Christ. It matters not to justification whether faith be weak or strong. Where there is faith there is coming to Christ for justification; and this a weak faith does, and a strong one can do no more. The word is, "Come, and I will give you rest;" so we come, and there is rest for us.—*Walker's Sermons on the Covenant of Grace.*

What a lesson is here for double-minded men, who would be Christians, but dare not!—who are unstable—sometimes hot, and then as suddenly cold; beat back continually by the countenances and influences of men, or by the fears of worldly interest, or by regard to worldly honour. These were never convinced of sin, do not clearly believe and see their guilt and danger, nor are effectually stirred up to flee from the wrath to come. They are but awakened a little, and are but too much like fair-weather sailors, or cowardly soldiers in time of peace, who talk big of their courage, but would run away in the day of battle. Such have been but scared and frightened, they have never been convinced, and may serve as instances to show that all the dread and terror imaginable, which does not spring from a clear discovery of sin and its consequences in the understanding, and a steady, unshaken, resolute, abiding, deliberate determination in the will to flee from the wrath to come, though it be with the loss of all things, is but mistake, and utterly unprofitable to bring a sinner savingly to Christ. —*Ibid.*

Church Notices

FOR THE MONTH OF JULY.

July 25. ST. JAMES THE APOSTLE.—St. James was a son of Zebedee and Salome. After the resurrection of Jesus Christ, this apostle became, through his zeal in preaching the Gospel, an object of hatred to the Jews. Herod Agrippa, therefore, willing to do the Jews a pleasure, ordered him to be beheaded; and he suffered in the year 49, Claudius being Emperor of Rome.

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THE COLLEGIATE CHURCH OF MANCHESTER.

We are told in history that Christianity was introduced into Manchester in the year 627, by the preaching of Paulinus, and that many were the converts made by him. Two churches were very early built there, one of which, named St. Michael's, is mentioned in Domesday. From this time, to the period of the Reformation, we have but little, and no very satisfactory, trace of the history of the church in this place. The present building is probably the work of Thomas, Lord de la Warre, rector of the parish, who, having by the decease of his brother John succeeded to the barony and estate, obtained leave of the king to make his church collegiate, to consist of a warden and eight vicars. It was dedicated to the Virgin Mary. This foundation was dissolved by King Edward VI., in 1547, but refounded, first by Mary and afterwards by Elizabeth, in 1578, under the new name of "The Warden and Fellows of Christ's College." Owing to the mismanagement of the funds and the grievous dilapidation of the church, under the wardenship of Richard Murray, the inhabitants were induced to

petition the throne for a revival of the former charter. In 1636, Charles I. complied with their request, and rules for the government of the college were drawn up by Archbishop Laud, for a warden, four fellows, two chaplains, four singing men, and four choristers; incorporated, as they had been before by Queen Elizabeth, as "The Warden and Fellows of Christ's Church in Manchester."

In the civil wars, Manchester, which took the Parliamentarian side, sustained a siege. The warden and fellows were ejected, and the college used as a storehouse by the troops within the town.

The present church, which is built of red sandstone, is in a state fast hastening to decay; it belongs to the latest style of Gothic architecture, called *Perpendicular English*. In many respects it is extremely beautiful, but greatly disfigured internally by galleries. There are several chantries, the principal of which belongs to the Traffords, of Trafford. There are also several monuments, the most important of which is that to the memory of Chetham, the munificent founder of the hospital near the church. Perhaps the most striking feature internally is the stall-work, which, in respect of lightness and delicacy of execution, can scarcely be surpassed. The roof also deserves notice; it is well groined, and ornamented with grotesque figures of angels playing on musical instruments, shields, and other richly-carved devices.

By a recent Act of Parliament, on the union of the sees of St. Asaph and Bangor, Manchester will be raised into a bishopric. In anticipation of this, the foundation of the collegiate church has been so far altered, that the warden has become a dean, and the fellows have become canons. The portions of the diocese of Chester proposed to be transferred are those parts of the county of Lancaster which compose the deaneries of Amounderness, Blackburn, Leyland, Manchester, and Warrington. The wisdom of founding a bishopric of Manchester cannot for one moment be questioned; but it does admit of very grave consideration how far it is just and right to confer this benefit upon Manchester at the expense of the Church in Wales.

THE SHOWMAN.

After I had finished, to the best of my ability, all my ministerial duties for the week, and having retired into my study, on the Saturday evening, to meditate upon the subjects of my next day's sermons, especially to implore the divine blessing upon myself and all my brethren, I was roused by a loud rap at the door. I desired the person who was knocking to walk in, and on her entrance I found that it was one of the nurses

in the infirmary, who begged me to go immediately to visit a man who had shot himself in one of the shows in the town, it being the fair week. She said that he was alive, and that was all. He had been carried into the infirmary. She thought prayer with him and for him might be under God, of service to his immortal soul. Without waiting for any further information, I took my hat and went as quickly as I could to the infirmary, which was nearly half a mile from my house. The matron explained to me more fully the state of the poor showman. He had been all the week engaged in his work in the town, and on that evening he had taken up a blunderbuss, putting the muzzle to his mouth that he might blow out any dust in the barrel before loading it; and, as is sadly too commonly the case, he was not aware that the piece was loaded. It went off, and, to all appearance, one cheek was blown off, or very much shattered. The surgeon had done all he could for him, and had just left the ward. I could not expect that he could speak to me—he groaned only. I began immediately to point out to him the sinner's Friend. I endeavoured to show him, from the Scriptures, man's fallen state, and his need of a Saviour, beseeching him to reflect upon God's mercy to him in overruling the accident, in that his head was not blown to pieces—that he might yet recover—that it was a loud call from God to him to repent immediately—that he might die that very hour—that he was just hovering between life and death—and so continued to urge him to think and to pray. I read suitable portions of God's word to him, and offered up prayer for him. So I went home, solemnly considering the state, the probable state, of this man's soul. I had to pass near to the shows, where every kind of noise was to be heard, and where giddy multitudes were thronging to see "the pomps and vanities" there exhibited. The accident that had happened seemed to produce no effect in lessening the eagerness of the showmen to draw the people into the vortex of their soul-destroying gulf, nor preventing scores from running headlong into it!

When I went home I began to reflect upon a variety of circumstances connected with the shows, which produce so much evil in all the towns and many of the villages in the kingdom. I had every Sunday before the fairs warned my people, especially the young, against the evils of such scenes. I had distributed from year to year some thousands of tracts on the subject. I had entreated the town officers to do all they could to prevent dissipation; yet the evils that fairs created were enormous. But on recollecting the poor man in the infirmary, I was led to ask myself whether I had done anything by way of warning the *showmen themselves* of the danger in which their own souls were placed. Here a new course was opened to my thoughts. I said—"These poor showmen visit my

parish three or four times every year; they have immortal souls; no man careth for their souls; whilst they are in my parish they ought to be considered as part of my flock; I ought, therefore, to do something for their souls—what can I do for them?" This train of thought was very solemn. I was convinced I had neglected a duty towards these wanderers; I felt condemned; I prayed for pardon and for wisdom, that I might be able to adopt some measures to benefit these poor, perishing showmen. I assure the reader that I had no comfortable rest that night, considering that some years of my ministry had past in neglecting a portion of my fellow-men, for whose souls I should have cared. I do not know whether other clergymen have felt anything of what I felt that night.

The next morning I went to the infirmary, where I found the man, whom I shall call John Pearson, alive, and in the same state as he was the preceding evening. I exhorted him and prayed with him. I visited my schools and went to church, where I felt deeply humbled before God. As soon as the service was over, I took a bundle of tracts, of different sorts, in my hand, and I knocked at the door of one of the shows. It was opened by a haggard-looking middle-aged woman, who seemed surprised at my calling. I said, "Excuse me; I am the minister of this parish—it is my duty to promote the everlasting happiness of all that I find at any time in my parish: I call to ask you if I can be of any service to you in this respect? One of the showmen is in the infirmary very ill—I fear he will die." Whilst I was thus speaking, the woman said, very respectfully, "Come in, sir, if you please;" and going before me, she said (addressing her husband), "Robert, here is the minister coming to see us. Waken, Robert; get up, my love, and receive the good gentleman kindly." I shall not soon forget the yawning of the man: he rubbed his eyes, and made such a low bow to me, looking and staring around him, totally unable to think what to say or do. At last he stood as upright as a post, looking at me. He at last stammered out, "I—I—I hope, sir, we have committed—no—no—no offence, sir; we—we have not bro—broken—the—law, sir; we—we are—are licensed, sir—yes—yes, sir." I then said, "My good man, I do not call upon you as a law officer—I am the minister of this parish—you are one of those that the laws of God and man have committed to my *spiritual* care. Come to church this afternoon, to worship God and to hear his word; you have a soul to save—you must pray to God. Here, read, if you please, this short tract, *Remember to keep holy the Sabbath day.*" The man and his wife appeared astonished and pleased. After I got a promise from them that they would go to church, I left them, thankful to God for the encouragement thus granted me to seek their salvation.

Nearest to me now was a circus, at the door of which I ocked, when a very genteel young man opened the door. sked if he was Mr. ——, the master. He replied, "No, sir; ; I am his son. What do you please to want, sir?" I ged him to call his father, when, drawing aside a curtain, aw several persons sitting down reading newspapers, books, . A very respectable and well-dressed person came to me, whom I introduced myself as the minister of the parish, pressing my wish to fulfil my duty towards them whilst y continued within it, and inviting them all to go to church. replied, very politely, "Do you think us heathens, sir? , sir, we are Christians—we cheat nobody—I allow no earing or lying among my men—no one is permitted to nk to excess, or to smoke, or gamble. If any of my men once guilty of such things, I discharge him." Having nmended him for his strictness, I ventured to show him at a good deal more is required of a man to be a Christian; d drawing nearer to the young men, so that I could see at they were reading, I exhorted them all to go that after- on to church. They all thanked me, but I could not get a omise from more than two of them, including the master. gave each of them a tract, and so I left them. I had the asure of seeing the master and three others at the church. hen the service was over, he came to me to invite me and y family to see his horses the next morning. I thanked m for his invitation, and respectfully declined it.

I walked afterwards to the caravan where a giant was hibited. Here I found some difficulty to see him, because was expected I should pay for such a sight. However, I as admitted into his presence, and I was agreeably surprised find him with a Bible and Prayer Book, reading the Church rvice. He informed me that he had been brought up to the hurch, and he wished he could go to church now, without awing crowds after him; but as he could not go to church as other man, he always read the service morning and evening. was much pleased with his conversation. I left him some acts, prayed with him, and exhorted him. The next day I esented him with a volume of sermons. In two years after- ards he died, and from his friends I learned that he lived and ed as a sincere Christian. His covetous father would have m show himself for money—the confinement killed him!

The bells now chiming for church, I was obliged to discon- ue my visits. After the service, I went to a kind of tem- rary tent, which was at the fair for the sale of sundry arti- s. There I found a motley group of men, women, and ildren, some asleep, some half drunk, some staring at me as I were a monster. I was not long among them before I arned that they were Irish Papists. The greater part of em could not read; the rest would not receive tracts; none

of them would promise to go to church in the evening. I spoke plainly and faithfully to them respecting their sins in breaking the Sabbath, and pointed out to them the only way to be saved. The master thanked me on my going away; the others kept a sullen silence. O that the word spoken to them may be blessed!

On Monday I visited John Pearson, who was recovering from his accident. It seemed that the blunderbuss was not loaded with a ball, or shots; it was only loaded with powder; so his cheek was not greatly hurt. His mother, a very respectable woman, from a neighbouring town, was with him. He had been a careless, disobedient lad, so he left her and became a showman. To all appearance he was penitent; and after he was discharged, cured, he went home with his mother. But in six months he was again in this town acting as a showman; his habits were fixed—he lived and died in his sins.

Every succeeding fair I visit the shows, and now it is well understood by the showmen that I shall call upon them. I am astonished at the great variety of character among them. Some are very good scholars, sensible, shrewd, and well acquainted with the world. A few are well disposed to religion, and constantly attend church at every town—others are much depraved. The tracts I give them are almost invariably well received. None of them continue long, I believe, in their occupation—they do not generally live long. The same shows do not visit the same towns: there is almost an endless change, and a love to rambling to new situations. I cannot but think that they are a neglected set of people by the community. Probably I should never have thought of them if I had not been called upon to visit John Pearson; I am truly thankful that I was providentially led, in that way, to seek to do them good. Though I can record no well-proved instance of any conversion as the fruits of my exertions, yet I cannot doubt the certainty of God's word being a blessing to their souls (Is. lv. 10, 11). Should any of my brethren in the Church be led to adopt similar means for the showmen, or be at all encouraged to persevere in the use of means already tried, I hope this communication will be a blessing. Every soul is precious. No kind of men should be overlooked. "Preach the Gospel to *every* creature." Whenever it is preached, may God graciously bless it!

June 27, 1844. W. M.

THE ENGLISH CATHOLIC CHURCH.

It will be remembered that Christ established a Church on earth, the authorized pastors of which were the apostles. To these Christ delegated power.* As he was authorized to send

* John xx. 26; Acts xv. 22-30.

hem, so they were authorized to send others.* And they did nd others: some as pastors and teachers, as deacons, and rophets, and evangelists ;† and some, with an enlarged power f rule like their own, to be overseers of the whole work—to e the commissioning officers of the minsters of the Church, ithout whose authority nothing could be validly effected.‡ uch are the bishops of the Church of England—such of the yrian Church, founded by St. Thomas—such the bishops in ome of the Reformed Lutheran Churches—and such (but ast their Church is in a state of apostasy) the bishops in the hurch of Rome.

WHAT IS MEANT BY SAYING "I BELIEVE IN THE CATHOLIC HURCH."—When, then, I say, "I believe in the Catholic hurch," I mean to say—I believe that there is a Church on arth, appointed by Christ himself, of which he is the Supreme ead, the ministers of which possess powers delegated by imself, and regularly transmitted from the apostolic age till he present time. I believe that Christ will be with this hurch until the end of the world—that it is "the pillar and round of the truth."§ And now that it has escaped from the postasy of the latter times, I believe that it will never be llowed, as a Church, to fall into vital error. I believe that he mode of admission into this Church is by the sacrament f baptism, and that there are in it tares and wheat, *i. e.*, true piritual members and merely nominal Christians—that the ternal separation of these is forbidden to the ministers of the hurch, and reserved for the angels at the great day. ‖ And believe that, in order to salvation, it is not merely sufficient o be a nominal member of the Church, but to be a spiritual ne—to be born again of the Spirit of God, so as to possess the inward and spiritual grace of a death unto sin and a new birth unto righteousness." ¶ In which state the Christian has communion with the world of spirits—"with the Father, and with his Son Jesus Christ,"** and enjoys a fellowship, or unity, or community of supernatural feelings, with all God's true people,†† which the world cannot know, nor feel, nor understand, and which it calls fanaticism or enthusiasm.‡‡ In a word, the world is deluged with sin, and the mode of escape is being securely lodged in the ark which God hath appointed for the refuge of his people, even his holy Church.

AUTHORITY OF MINISTERS.—Connected with the principle laid down on this subject is the authority of the ministers of the Church. These doctrines should have a decidedly practical bearing on their conduct. If a minister do not feel that

* John xx. 21. † Eph. iv. 11.
‡ Rom. x. 15. 1 Tim. i. 3; 2 Tim. ii. 2; v. 12-22. Tit. 1. 5; iii. 10.
§ Matt. xxviii. 20. 1 Tim. iii. 15. Matt. xviii. 17.
‖ Matt. xiii. 47, 50; xxvi. 30, 32, 43. ¶ John iii. Church Catec.
** 1 John i. 3. †† 1 John i. 7. ‡‡ 1 Cor. ii. 14, 15.

he is lawfully sent of God—that he has been *divinely* appointed to deliver his message—with what face can he stand up to denounce divine vengeance against sin—to offer assured acceptance to the truly penitent—to promise full pardon to returning rebels? With what face can he *command* observance of divine laws—reprove, rebuke, and exhort? But if he feel that he is divinely commissioned—that thereunto he is sent of God—he is lifted above the fears or frowns, the contempt or disregard, of those whom he addresses. He comes to them, not because they choose him, but because God sends him. He enters into the houses of those committed to his charge, unasked and uninvited. He may be received, or he may be expelled. If he be received, well: if otherwise, he knocks the dust off his feet at the threshold, and it is a matter for the judgment-day.* He is warranted to expect support from the people,† or from the general body of Christians. If they support him, well: if not, he must still perform the work of his mission, and labour with his hands, that he be not burthensome to any. Such is the actual practice of thousands of most meritorious ministers of the Church of England, who, in keeping of schools for their support, seem to be acting precisely on the warrant and example of the apostles and primitive Christians.

WHETHER MINISTERS OF THE CHURCH OF ENGLAND SHOULD BE CHOSEN BY THEIR FLOCKS.—This view of the case will at once show how groundless the fancy of those is who imagine that ministers of the Church of England should be chosen by the people, and be dischargeable at their pleasure, or that of any of them. Our Lord sent his apostles into those places whither he himself would come, not to those places which would condescend to give each of the apostles a day of trial, and then confer upon the favourite candidate the pew-rents of the church and the privileges of the pulpit, *durante bene placito—i.e.*, until the people were tired of him, or the interests of the Church required a fresh man. What should we think of Elijah, or John the Baptist, or Peter, or Paul, or the Boanerges, appearing as rivals before a company of ladies and gentlemen, to have their election determined, in all probability, according to the opinion of the majority, as to the relative oratorical attainments of these solemn personages? We beg our reader's pardon. What we wish to say is, that this plan of proceeding runs quite counter to every notion that we in the Church of England are taught to entertain, and that it would seem to us to involve a compromise of power, and dignity, and authority, on the part of the minister, which (however much it might flatter the feelings and gratify the pride of the people) would be anything but consistent, as we think, with the true interest of their souls.

* Luke ix. 4, 5; x. 4, 8, 11, 12. † 2 Thess. iii. 8, 9; 2 Cor. xi. 7-9.

SABBATH MEDITATIONS.—No. I.

BY J. F. KITCHING.

I.—"LOVE NOT THE WORLD."

"If any man love the world, the love of the Father is not in him." How much calmer and happier would be our passage through this world of trouble, in which we are surrounded by so much to allure and draw us aside from the path of holiness, and to which our natural hearts so frequently incline us, did we constantly bear in mind the injunction of our blessed Lord to his sleeping disciples—"Watch and pray, that ye enter not into temptation." And oh! how much less should we suffer, if our souls were strengthened against temptation, by watching our hearts, and carefully avoiding all those things which might lead us into sin, especially "the sin which doth so easily beset us;" and by earnest prayer to Him, who "is not an High Priest which cannot be touched with the feelings of our infirmities;" "for in that he himself suffered, being tempted, he is able to succour them that are tempted;" and who has said—"I will be with you in the hour of temptation"—"Sin shall not have dominion over you"—"Ask, and it shall be given unto you"—"Whatsoever ye shall ask the Father in my name he will give it you." And yet, with such promises as these, and numerous others, the natural heart is so hard and stubborn that it refuses to rest or trust in them, and instead of pleading them in prayer to God, in time of severe temptation, it too often gives way, and tries to deceive the conscience into the belief that the temptation was too strong to be resisted. It is this *practical* unbelief—this absence of that constant and continual leaning upon Christ, and habitually looking to him for support and guidance—this want of childlike dependence upon him who alone is able to help our infirmities, and who has said, "Without me ye can do nothing"—which is the cause of our wandering from the paths of peace, and following those things which are inconsistent with a Christian walk and conversation, and which, if continued in, would carry us swiftly down "the broad road which leadeth to destruction." But oh! how blessed and happy is he who (whatever may be his outward circumstances) is able, by God's grace, to exercise this habitual faith in him "who loved us and gave himself for us." He has a sure refuge from the storms and troubles of life—a safeguard against temptation. "Lord, increase our faith!" Talk of faith having a tendency to encourage laxity and immorality of conduct; those who can hold such a doctrine never knew what true faith is. The stronger faith we can exercise in the promises and pardoning love of God in Christ, and the clearer our hopes of forgiveness and eternal life through the merits

and intercession of our blessed Saviour, the more humble, the more holy, the more circumspect and consistent will be our lives and conversation. And why? Because we draw fresh and fresh supplies of grace—we are more one with Christ and Christ with us—"we dwell in Christ and Christ in us." "We love him because he first loved us." And does this love engender boldness or irreverent familiarity, or make us forget that "He is in heaven and we upon earth?" Oh no!—the stronger, the purer our love, the deeper our humility; to feel, —to hope, that a Being so pure, so holy, should condescend to love a creature so vile, so sinful, fills the soul with wonder and reverence, and smites our hearts at the recollection of our unworthiness, ingratitude, and faithlessness.

It is a certain fact, that the more we love the Gospel, the less we shall care for the things of the world, which are at best but "vanity and vexation;" for our affections will be set "upon things above, not upon things on the earth." Our walk on earth would then be more circumspect, more humble, more grateful, more holy: we should have a deeper sense of our own unworthiness in reflecting upon our sins of omission and commission—our neglect of duties—our misimprovement of time, and other privileges—and we should more frequently confess that, instead of being in the possession of his grace and in the prospect of glory, it is of the Lord's mercies that we are not consumed. We cannot reflect, without fear and anxiety for ourselves and for others, upon those parts of Scripture which contain predictions and warnings of declension and falling away from grace, such as—"And because iniquity shall abound, the love of many shall wax cold"—"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh"—"There are last that shall be first, and first that shall be last"—"For many are called, but few chosen." May the remembrance of these things keep us humble and mistrustful of ourselves! "The race is not to the swift, nor the battle to the strong."—"Blessed is the man that feareth *always*"—"Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

If thou, O God, art with me still,
Then have I all my heart can crave—
A present help in time of need,
Still kind to hear and strong to save.

II.—REFLECTIONS ON DEATH AND A FUTURE STATE

"It is appointed unto men once to die"—"Then shall the

dust return to the earth as it was, and the spirit shall return unto God who gave it." How soon this event may happen to us is known only to an omniscient God; it concerns us, therefore, that we stand prepared for the awful summons—"Be ye therefore, ready, for in such an hour as ye think not, the Son of Man cometh;" for as death leaves us, so will judgment find us. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Our souls will then pass into the intermediate state of happiness or woe, and our bodies will mingle with the dust, until the final restitution of all things. We consider that we are warranted in the belief, that they "who die in the Lord" will rise and be partakers with him in his glory, when he shall come to reign upon the earth. What saith the Scripture? "Thy dead men shall live, together with my dead body shall they arise"—"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years; but *the rest* of the dead lived not again *until* the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death (*i. e.*, the eternal destruction of the wicked, both in *body and soul*, at the final judgment) hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (This term is used to denote a period of great length). We are aware that there exists much difference of opinion respecting the second coming of our Lord; some holding that at the Millennium the promises to the Jewish people will be literally fulfilled, and that their King (the Messiah) will reign over them on the earth. Others again affirm that the Millennial reign of the Saviour will be only a spiritual one, and that his second advent will not be until *the last* judgment. However this may be, it is clear that a mighty work remains to be accomplished in the world previous to this glorious epoch. The Gospel must be preached throughout the world; the powers of Mahommedanism, Popery, and Infidelity will be overthrown and destroyed; and the restoration of the Jews ("from all the nations of the earth whither they are scattered") to their own land, as also their conversion, must precede, or immediately accompany, Christ's second coming. "Then shall be seen, in the restored Jewish nation, the first example of a truly righteous nation, as it is foretold of them—'Thy people shall be *all righteous:* they shall inherit the land *for ever.*' And then shall all those glorious predictions receive their literal and full accomplishment, which describe the reign of holiness and

happiness throughout the earth. 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'—'From the rising of the sun, even unto the going down of the same, my name (saith Jehovah) shall be great among the Gentiles, and in every place incense shall be offered in my name, and a pure offering.' Thus the final triumph, the full establishment of his Gospel on earth, is reserved for Jesus himself—the Light of the world—the Sun of Righteousness."—*The Rev. Francis Goode's Missionary Sermon.*

These are great events, but they are such as an omnipotent God is able quickly to accomplish. It is enough for man to know that he must die, and after death be judged; that his soul will be immediately translated to another sphere, where it will exist in happiness or misery; and at the resurrection be re-united to the body, finally to dwell throughout the endless ages of eternity, either in the blissful realms of holiness, in presence of the Lamb of God, the Saviour, or with Satan, in the regions of the damned, to "be tormented day and night for ever"—"where their worm dieth not, and where the fire is not quenched." "For we must all appear before the judgment-seat of Christ"—"Because he hath appointed a day in which he will judge the world in righteousness"—"Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be"—"They that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation"—"Blessed are they that do his commandments, that they may have right to the tree of life."

At the hour of death, how full of comfort and consolation—of peace and joy—of mercy and love—must be the promises of God, in Christ Jesus, to the soul of the penitent believer, of a glorious resurrection to eternal life. And oh! how cheering, through all the changes, troubles, and temptations of this life, is the possession of such bright, such glorious hopes; to be able to view all our trials as a "light affliction which endureth but for a moment;" to feel that the separation from those dear friends who are gone before us, and who now sleep in Jesus, will be but for a little while; and that we shall be again restored to each other in a far more blissful and holy fellowship than we are able to express or to conceive; "for eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"—"They are before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters; and God shall wipe away all tears from

their eyes." Oh! happy spirits, who are now enjoying the presence of your Lord—you can love him without coldness—each moment it abounds more and more—you can trust him without unbelief, for you have exchanged faith for sight—your confidence and joy will go on increasing throughout eternity—you can serve him without weariness, for it is your delight and happiness to do his will—and you have joined in singing the new song of praise "to Him that sitteth upon the throne, and unto the Lamb for ever and ever."

III.—THE PEACE OF GOD.

How blessed is that peace which Jesus gives: it is a peace "which passeth all understanding;" a peace which the world can neither give nor take away. Without it all is dark and dreary: prosperity brings no happiness or comfort; and adversity overwhelms and casts down the soul into the dust. With it all things are ours—"Whether life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." And in the day of adversity how sweet, how soothing is that peace—it comforts the mourner; it teaches him to cast his burthen upon his Saviour, in full assurance that he will sustain him; and enables him to say, from his inmost soul, "Thy will be done"—"Even so, Father, for so it seemeth good in thy sight"—"It is good for me that I have been afflicted;" yea, more, he can look back and bless God for those afflictions, for he knows that they were sent in mercy and love to his soul, to bring him nearer to his God, and make him fitter for his heavenly kingdom.

Relative Duties.

NO. VIII.—MINISTER AND PEOPLE.

Last Sunday I was attending a village church in one of the beautiful valleys of Yorkshire. I was there some time before the beginning of the service, and I was much pleased at the sight of some ascending the hill from the valley, and of others descending the hill to the church, which was situated on the side of the hill. Some were passing along the road, and others following the footpaths through the fields. Every one of them soon appeared in their seats in the church. The service commenced; it was, as usual, sweet and refreshing to me. I knew nothing of that infamous complaint which some unwise people make—that "it is the same over again," and because they want something *new* they go to the meeting-house. Is the service of the meeting-house *new*? No; there is there no form regularly used. But no man can invent anything

new in the service of God. But is a *new* service of any advantage? No such thing. We have continually the *same* wants, and we always need the *same* services. Why, therefore, should we wish to change the *good old* services for anything that might be called new, though, in reality, nothing new can be produced. We have in the Church, order, regularity, and method, with a most agreeable variety of prayer, praise, reading, hearing, singing, and communicating, so that all may join together with the spirit and understanding—not waiting to know what the preacher is going to say, which effectually prevents attention and edification! We *know* at church what we do, and how to do it with profit to our souls. Besides, ought we not to reflect that in thousands of churches the same devout service is used at the same time, so that all good people enjoy "*the communion of saints?*" How delightful and cheering is such a plan for training us for everlasting life!

When the service was concluded, and a psalm sung by the people, the minister took for his text these words (Heb. xiii. 17) —"*They watch for your souls.*" It had been announced the preceding Sabbath that a collection was to be made in support of the Church Pastoral Aid Society. The sermon, therefore, took a view of the *value* of our souls, as possessing wonderful powers, capable of loving and knowing God, endowed with reason, and fitted for the noblest purposes. The price paid for the redemption of the soul, which was no less than "the precious blood of Christ," was pointed out from the Scriptures; its immortality was also set forth. The danger of losing the soul for ever was considered; and consequently the importance of the Christian ministry was brought forward. Ministers are *watchmen*. If watchmen are needful to guard our *lives* and *properties*, how much more are watchmen necessary to watch for the souls of men! It is a certain fact, that men will never think of religion of their own accord. Britain would have been a barbarous heathen land still, if watchmen, apostles, messengers, preachers, had not been sent to convert our ancestors. There are pagan countries still, and we must send missionaries to them. When a country receives the Gospel, it is the duty and the privilege of that country to appoint watchmen over every part of it, who are accountable both to God and man for the right and due discharge of their work. No man can undertake the duty of watchman without authority so to do. Would the inhabitants of any town allow a careless, wicked person, or one who fancies himself qualified, to be a watchman of their houses during the darkness and dangers of the night? No; they would carefully provide a suitable person for the purpose. Surely, then, as the souls of men are of infinitely greater value than all our temporal property, we ought to have the watchmen of our souls to be

men of knowledge, industrious, wise, prudent, honest, pious, good! No spiritual watchman should have more on his hands than he can faithfully do. *Formerly*, indeed, in such a parish as this, there were but few inhabitants; the churches were large enough to accommodate all the people; every one had a right to a seat in his parish church; that right is still possessed. But, alas! can every one *now* claim that right? Can he use it? Can his soul be cared for by the appointed watchman? The watchman has, instead of five hundred souls, as formerly, to watch over fifteen thousand! Perhaps more than that number. How is he to look after *each* soul? Has he time, strength, power to superintend, to reprove, rebuke, exhort, comfort, edify every soul? You know it is impossible.

This sad state of things, in consequence of small villages turning large towns, was long felt and deplored by the clergy and laity of our Church; and they naturally looked to a professedly Christian Government to supply the wants of thousands of perishing souls, over whom no watchman could watch! But little, comparatively, has the Government done. It has, indeed, done something to meet the vastly increasing wants. But has it done what it should do? No. Let us consider our own parish. It contains upwards of one hundred thousand souls. In the memory of some old persons, a great part of it was woods and commons. It had a parish church, and four others. About six clergymen *could* and *did* all the duty required in these five churches. But, for the last sixty years, mines were opened, manufactories were built, houses were multiplied, inhabitants swarmed; and our Government only supplied us with two churches! Private individuals, indeed, stepped forward to enlarge the old churches, and have built five new ones. So we have now twelve churches for one hundred thousand souls, giving to each watchman upwards of eight thousand to watch over!

But, you will say, *let each get a curate!* This is easily *said*. Is it easily *done*? Who will pay these curates? They cannot live on air. The incumbencies of the twelve churches cannot decently maintain a common tradesman's family of five persons each, of twelve families! Yet the wealth of the clergy is cried up by persons wholly unacquainted with the real condition of the clergy! Every prating orator at a parish meeting, or a beer-shop, thinks that parsons are glutted with wealth, and all supported by the people! What falsehoods are thus propagated? I can tell you, from indisputable authority, my dear brethren, that the average income of the twelve incumbents of this parish is 160*l.* 7s. 4½d. annually from all the Church sources. You know, too, that five out of the twelve incumbents spend some hundreds a year, cash, out of their own private fortune, among the poor. Where are the other seven to get curates? Many a workman among you gets more than an in-

cumbent. Until eight years ago we had no funds for curates; but, by the good providence of God, the Church Pastoral Aid Society, was formed to provide salaries for curates in populous poor districts. We bless God for it. Let me now state to you—

1. *Its object* is "the salvation of souls, with a single eye to the glory of God, and in humble dependence on his blessing, by granting aid toward maintaining faithful and devoted men to assist incumbents of parishes in their pastoral charge."

2. *Its principles* recognize the duty of a Christian Legislature to provide for the spiritual instruction of the people, but when this duty is not performed, that it is the duty of the Church to do all in its power to supply the wants of perishing souls.

3. *Its plan* is in strict accordance with the order of the Church to provide qualified men as curates, and to pay, in whole or in part, their salary.

The income of the Society last year was 21,828*l.* 5s. 6d., and it was enabled to make two hundred and thirty-seven grants.

Thus, you see, my beloved brethren, what is the office of ministers. "They watch for your souls." It is your duty to support and encourage them in this arduous office; you must reverence their persons; you should be very tender of their characters; you should daily pray for their success; you should daily attend their ministrations; you should cheerfully contribute your mites, your silver and your gold, to aid every plan of usefulness which they adopt. And, to-day, let me beg your free-will offerings for the Church Pastoral Aid Society. We want at this moment treble the number of faithful curates, which the Society cannot supply for want of funds. We, therefore, earnestly exhort you to give your aid freely and liberally towards raising up among us, in every hamlet and district, a house for God, and a watchman for the souls of all the people. Will you help? I believe you will. Happy shall we all be, if we meet in heaven, through the merits of our blessed Redeemer, to praise his name that ministers have watched for your souls, and that every soul over which they watch shall be eternally saved! God grant it for his name's sake! Amen.

July 6th, 1844. W. M.

THE CHRISTIAN LIFE.—Holiness is happiness. They are to each other as cause and effect, and one necessarily produces the other, at least more than anything else can do. But what passes in the world of virtue, is an arrant counterfeit. And I believe very few of those who pretend to it, either expect or desire to be any better for it inwardly.—*Adams.*

EPITAPHS.

"And many a holy text around she strews,
To teach the rustic moralist to die."—*Gray.*

w beautifully these words describe the object (as it ought ɔe) of epitaphs—that object ought to be the instruction of living, either by noticing the great principle which actuated deceased, so that others may follow him as he followed rist; or by some text, to show that there is no other foun- ion but that which is laid in Zion, elect and precious; or, case of one who has led a careless life, a short sentence, ich may warn the reader of the uncertainty of our exist- e, and the importance of living in a state of preparation for last great change. It is not amiss to consider a man's racter and virtues, *at other times and in other places,* as y were useful to his fellow-creatures. But in a church- d his character in the sight of God is the question; hence works must then be viewed as the effect of divine grace; must be considered as pleading not his own merits, but the iveness of his unrighteousness for His sake who died to chase pardon for penitent sinners. And where there have n but faint signs of a change of heart, it is best to leave the tter—not to deny that there is hope, but not to express un- rranted confidence; and, instead of this, to place upon the ne a few words on the importance of religion. These were feelings of the late Dr. Cheyne. He was some time phy- an-general to the forces in Ireland, and had attained inence by his own exertions. Yet he would not allow even name to be placed on the monument to be erected to his mory, and he left behind him directions also, which re- red his funeral to be of the plainest description. We are e that the following short account will interest the readers *The Churchman's Magazine and Village Churchman;* and hey shall lead any one to be more careful in selecting an taph, we shall be very glad. Dr. Cheyne died at Sherin- , near Newport Pagnel, Buckinghamshire.

'I believe (says he, in a private paper of directions relative his burial, &c.) there is a vault belonging to the manor, ; if it be under the church I should not wish my body to laid in it, but in the churchyard, two or three yards from wicket, which opens from the path through the fields. I nted out the spot to ——, and chose it as a fit place for a tic monument, without marble or sculpture—a column, ut seven or eight feet high. On the column, on hard un- omposing stone, are to be engraven the following texts

—'For God so loved the world,' &c. (St. John iii. 16); 'Come unto me, all ye that labour' (Matt. xi. 28, 29, 30); 'Follow peace with all men,' &c. (Heb. xii. 14).

"As these texts are meant to rouse the insensible passenger, they must be distinctly seen. The following inscription is to be engraven on the opposite side of the column:—

"'Reader! the name, profession, and age of him whose body lies beneath, are of little importance; but it may be of great importance to you to know that, by the grace of God, he was brought to look to the Lord Jesus as the only Saviour of sinners, and that this 'looking to Jesus' gave peace to his soul.'

"'Reader! pray to God that you may be instructed in the Gospel; and be assured that God will give his Holy Spirit—the only Teacher of true wisdom—to them that ask him.'

"If any objection be made to the spot pointed out for the interment of my body, let some other be chosen, where the inscription on the column to be erected over me may be seen to advantage. The monument is for the benefit of the living, and not in honour of the dead."

These directions were strictly attended to, and nothing was added to the above texts and inscription except "J. C.," the first letters of Dr. Cheyne's name.

THE BIBLE.

(From Poems by Bernard and Lucy Barton).

Lamp of our feet!—whereby we trace
Our path, when wont to stray;
Stream from the font of heavenly grace!
Brook by the traveller's way!

Bread of our souls!—whereon we feed;
True manna from on high!
Our guide and chart!—wherein we read
Of realms beyond the sky!

Pillar of fire—through watches dark!
Or radiant cloud by day!
When waves would whelm our tossing bark—
Our anchor and our stay!

Pole-star on life's tempestuous deep!
Beacon!—when doubts surround;
Compass!—by which our course we keep;
Our deep sealead—to sound!

Riches in poverty!—our aid
In every needful hour!
Unshaken rock!—the pilgrim's shade!—
The soldier's fortress-tower!

Our shield and buckler in the fight!
Victory's triumphant palm!
Comfort in grief!—in weakness might!
In sickness—Gilead's balm!

Childhood's preceptor! Manhood's trust!
Old age's firm ally!
Our hope—when we go down to dust—
Of immortality!

Pure oracles of truth divine!
Unlike each fabled dream,
Given forth from Delphos' mystic shrine,
Or groves of Academe!

Word of the ever-living God!
Will of his glorious Son!
Without thee—*how* could earth be trod,
Or heaven itself be won?

SECRETS WORTH KNOWING.

restore the apparently drowned. Caution:—1. Send ckly for medical assistance. 2. Avoid all rough usage. Never hold the body up by the feet. 4. Nor roll the body a cask. 5. Nor rub the body with salt or spirits. 6. Nor ect tobacco smoke, or infusion of tobacco.

Methods of treatment:—Convey the body carefully, with head and shoulders supported in a raised position, to the rest house. Strip the body and rub it dry; then wrap it hot blankets, and place it in a warm bed, in a warm cham-. Wipe and cleanse the mouth and nostrils.

n order to restore the natural warmth of the body, move a ted covered warming-pan over the back and spine. Put dders or bottles of hot water, or heated bricks, to the pit of stomach, the arm-pits, between the thighs, and to the soles he feet. Foment the body with hot flannels; but, if, pos-e, immerse the body in a warm bath, as hot as the hand can r it without pain, as this is preferable to the other means restoring warmth. Rub the body briskly with the hand: not, however, suspend the use of the other means at the e time. Apply sal volatile, or hartshorn, to the nostrils.

General observations:—On restoration to life, if the power

of swallowing be returned, small quantities of warm wine, or weak brandy and water, may be given. The patient should be kept in bed, and a disposition to sleep encouraged, except in cases of apoplexy, intoxication, and coup-de-soleil. Great care is requisite to maintain the restored vital actions, and at the same time to prevent undue excitement.

The treatment recommended by the society is to be persevered in for three or four hours.

ANTIDOTES.—When poison has been swallowed, either by design or accident, send *instantly* for medical assistance. Until such assistance arrives, the following antidotes should be diligently employed.

Poisons.	*Antidotes, and remedial measures.*
CORROSIVE SUBLIMATE	The whites of eggs beat up in water; or milk, if eggs cannot be procured.
ARSENIC	An emetic, which may be made by mixing a large table-spoonful of flour of mustard in a tumbler of warm water. After the emetic, and while it is preparing, milk.
OIL OF VITRIOL, or, AQUA FORTIS, or, OXALIC ACID (called also Salt of Lemons, and easily mistaken for Epsom Salts)	Chalk, or magnesia, mixed in water. Or, if these be not at hand, soap-suds.
LAUDANUM, or, any kind of Opium	The mustard emetic. Do not suffer the patient to sleep—make him walk about—or rouse him by dragging him about, and by dashing cold water on his face and head.
PRUSSIC ACID	Dash cold water freely on the head, face, and chest, and give the emetic.
CARBONIC ACID, or, the fumes of burning charcoal, the foul air of wells, pits, graves, brewers' vats, cellars, &c.	Remove the sufferer into pure fresh air, and dash the head, face, and chest, freely with cold water.
POISONOUS MUSHROOMS or, fish (as muscles)	The mustard emetic.

In any case, if the surface of the body be cold, apply warm flannels; or, what is best of all, put it into a warm bath.

BURNS OR SCALDS.—One of the best remedies is wheat-flour, shaken freely over the part, and suffered to remain till medical assistance arrives. Carded cotton, applied plentifully to the place, answers the same purpose.

REMARKS ON JOHN XX. 23.

"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

THE ministers of the Church of Rome found on this, and on other similar passages of holy writ, a claim to the power of forgiving sins. When, indeed, they are accused of this, they will deny it, and will endeavour to explain away their arrogant assertions. But it is a fact that they teach their people to conceive of them as possessing this power, and their people do entertain this opinion, and do look to them to exercise this power, and do submit to their penances and unscriptural impositions, under this fallacious hope—aye, and do pay them, too, for administering to them this indulgence. This power, say they, was given to St. Peter; and therefore the Pope, as the successor of St. Peter, possesses it. This power, too, say they, was given to the Church, and therefore they, as constituting the Church, possess it. But when did St. Peter ever exercise this power? Did he, when he first preached to the Jews? When, under great agony of mind, they cried, "Men and brethren, what shall we do?" did he say, "I, Peter, forgive you?" No: he assumed no such power to himself; but said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins." Did he arrogate to himself any such power, when, by the preaching of the Gospel, he opened the kingdom of heaven to the Gentiles? No: when they would have yielded to him divine honours, he forbade them, and instead of saying, "I forgive you," he referred Cornelius and his company to the Lord Jesus Christ as the only source of hope and peace, saying, "To Him give all the prophets witness, that, through his name, whosoever believeth in him shall receive the remission of sins." When our blessed Lord himself forgave sins, the surrounding Jews, conceiving of him as a mere man, accused him of blasphemy. And their accusation was just, if he was not God; for who can forgive sins but God only? All the authority vested in the apostles was to declare the character of those of whom God would accept or reject in the day of judgment. Their authority was not personal, but official, and it accorded exactly with the authority of the priests under the law, when they were called upon to judge respecting lepers, there were given marks, whereby they were to try every case that came before them;

where those marks were found, they pronounced the person leprous; and where they were not found, they absolved him from the charge of leprosy. So the apostles have laid down, with the utmost clearness, the marks whereby the believing and the unbelieving, the penitent and the impenitent, may be discerned and distinguished; and according to what they have declared shall every case be decided in the day of judgment: those whom they have pronounced forgiven, shall be forgiven, and those to whom they have assigned a sentence of condemnation shall assuredly be condemned. This was the power which they exercised, and this power still resides in those who, as God's ambassadors, are authorized by him to declare his will to men; so far as they judge according to the written word, the sins of men, as remitted or retained by them, shall be remitted or retained in heaven. God's judgment shall stand, and his final sentence shall be in exact accordance with his written word. Our one enquiry, therefore, must be, what saith the Scripture?—for assuredly those whom the Scripture acquits, shall be acquitted; and those whom the Scripture condemns, shall be condemned. To the word, therefore, and to the testimony—whoever they be that speak not according to this word, there is no light in them. R.

LINES FROM YOUNG'S "NIGHT THOUGHTS."

Where is to-morrow? In another world;
For numbers this is certain; the reverse
Is sure to none. And yet on this *perhaps*,
This *peradventure*, infamous for lies,
As on a rock of adamant, we build
Our mountain hopes.
The spider's most attenuated web
Is cord, is cable, to man's slender tie
On earthly bliss; it breaks at every breeze.
If time past
And time possest both pain us what can please?
That which the Deity to please ordained—
Time used.

THE CHURCH THE ONLY AUTHORIZED TEACHER OF THE NATION.

It is an undeniable fact, that religion is presented to the minds of our youth, and unlearned population generally, in a great variety of forms: and it is most seriously enquired, whether this very fact is not one of the great causes which prevent its making its way amongst them? They cannot be supposed,

generally, to be able to distinguish between one teacher and another, between one system and another, their time and sources of information being, from the nature of their position, limited; and it is very natural for them to conclude, that since there is so much latitude allowed to others generally, there can be no reason why they themselves may not claim the liberty which they see others take, and attend to religion in their own way, or not attend to it at all; or even run into the other extreme, and add still more to the number of its teachers, and to the forms under which it is to be taught. Nor is there any reason why they should not do so, upon the principles taken for granted at the present day. The spirit and language of Korah, Dathan, and Abiram are readily caught up and adopted in justification of such proceedings—"All the congregation are holy, every one of them, and the Lord is among them;" and with regard to those in authority—"Wherefore lift ye up yourselves above the congregation of the Lord?"—the earthquake, the fire, and the pestilence, being in the meanwhile forgotten—the glory of the Lord, the prayer of Moses, and the censer of Aaron the priest being ill understood, or not duly considered.

In the awfully instructive case of Jeroboam it does not appear that he *intended* to make the Jews idolators. He would wish them, probably, to worship the God of their fathers; but he had reasons for wishing them to do it under another form, and in other places, than those prescribed by the divine and established order. He, therefore, made use of unauthorized ministers to conduct his altered form of worship; the minds of the people became confused, and deep-rooted, irrecoverable idolatry was the result. He himself is stigmatized for ever as the man that "made Israel to sin," and the people themselves are doomed to endless vexations and afflictions, and, finally, to captivity itself. And is not the confusion introduced by the present numerous modes of religious teaching in this country enough of itself, without anything else, to breed up a nation of sceptics and of infidels?

If the general tenor of these observations be correct—if the cause of the undecided, confused state of the bulk of the minds of our population, on religious subjects, be in any fair measure attributable to our having, in the first place, neglected to adhere to, and to apply heaven's plan for the improvement, instruction, and education of mankind; and, in the second, to our having presented to the minds of the people religious subjects under other forms, and those numerous, and therefore perplexing; what can be done, by way of mitigating the evils of this our false position, but that we should retrace our steps wherever we have erred—supply those deficiencies which have gradually increased, and have been too long suffered to exist—lay aside every feeling of self-interest—endeavour as much as

possible to divest ourselves of all prejudice—and by first labouring to acquire sufficient information, and then pursuing the subject with honest hearts and disinterested minds, to come fairly to the search for truth, which is not so difficult to be arrived at in this case as in some others, nor so difficult, by any means, as some would have us suppose? For surely the truth is not dependent on any alteration in the circumstances of individuals, or of nations—of their views, notions, or opinions—nor on any majorities or minorities which may be found here or there: these are all daily changing, while the Almighty GOD remains the same—the same in his nature, mind, will, laws. Man likewise has ever been the same since the fall, in his heart, dispositions, passions, and wants. All the *principles* of the divine government, which have been once revealed, are unrepealed, and remain still in full force. No improvements can be introduced into religion, as into the arts, sciences, or manufactures. Even the New Testament does not supersede the Old. Moses, the Psalms, and all the Prophets testified concerning CHRIST. The New Testament was not written when he said, "Search the Scriptures." He himself came not to destroy, but to fulfil. The Old Testament Scriptures, which Timothy had known from his youth, were able to make him wise unto salvation. May it not be a dangerous thing, therefore, to imagine that religious principles should be expected to vary with times? Nay, is it not an insult to Heaven's dread Majesty to suppose, that the fluctuating opinions of sinful men can affect the truths which form, as it were, a part of that Divine Being, of his nature, or of his laws? Do not men offer an insult to him, when they openly or tacitly declare *any principle* to be wrong which he has *ever* promulgated, or on which his own revelation of himself shows him to have once acted?

As a refuge from the indecision, the turmoil, the confusion, the chaos of perplexing variety before alluded to the Church, as divinely constituted, and authoritatively established in this country, affords *all* the most spiritual, ardent, zealous, active Christian can desire. And let such a one but enter into her provisions with diligence and honesty, and he will find his spirituality, let it be what it may, exceeded by her own, his ardour inflamed, his zeal instigated, and his activity encouraged and assisted.

But the provisions of the Church require to be understood and carried out. There is in them all the machinery ready—all necessary regard to the divine character, to his majesty, his justice, his mercy, and his grace—all due deference to his authority and his commands—*to the whole revelation he has been pleased to make of himself*. All requisite regard is also paid to the nature of man, its wants, its powers, its weaknesses: and, to crown all, the Church has the promise of the divine pre-

sence. In her teaching, she begins where Christ commanded —at baptism. And in her baptismal service, she begins where the Gospel begins—"That all men are conceived and born in sin, and that our Saviour Christ saith, none can enter into the kingdom of God, except he be regenerate and born anew of water and the Holy Ghost." She herself baptizes with water, and pleads the Saviour's promise of his presence, and doubts not, but earnestly believes, that the Holy Spirit performs the gracious work intended, when it was said, "Lo! I am with you." She therefore gives thanks to God Almighty for these benefits, and prays that the baptized one may lead the rest of his life according to this beginning. As soon as he is able to learn, she instructs him in the nature of the state of salvation unto which it has pleased God to call him, just as his natural parents and instructors teach him of the ordinary state of life unto which it hath pleased the same God to call him. They teach him that he is a member of English society; the child of such and such a father and mother; and, by virtue of such relations, that he is the inheritor of such and such privileges and property—things with which he was utterly unacquainted when he was first introduced into those relations, and unacquainted with them just in the same sense as he was, at the time, with the fact of his being made a member of Christ, the child of God, and an inheritor of the kingdom of heaven; and as his natural parents and friends teach him the former of these things, so the Church, either by his god-parents, or by herself, or by both, teaches him the latter.

She teaches him that he was made in his baptism—the rite ordained for this very purpose—a member of Christ's body, the Church, of which he is the Head—a child of God by adoption—and although born of a race who had forfeited all claim to the divine favour, together with all rights and privileges dependent on that favour, yet, by his adoption to the position of a child of God, he becomes a son, and if a son, then an heir, heir of God, joint-heir with Christ—"inheritor of the kingdom of heaven."

Having thus acquainted him with the high position in which he is placed, she begins to open his eyes to the nature of the scene with which he is surrounded, to teach him that all is not gold that glitters; that there are other smiles than those of friends, and that therefore he must be on his guard; that in his baptism he was signed with the sign of the cross, in token that when he came to years of discretion he should not be ashamed to fight manfully under Christ's banner; that this implies a state of warfare; that the Church of which he is a member has a powerful, malignant enemy, going about like a roaring lion, seeking whom he may devour; that he must of course renounce this enemy and all his works, resist

him steadfast in the faith; for which purpose he will have to learn the use of, and to put on, the whole armour of God; that this wicked world, as well as the flesh, with the pomps, vanities, and lusts connected with them, are on the enemy's side, and must therefore all be renounced; that he must learn all he can about the Great Being who has brought him near to himself by adoption, and of his Redeemer, who is the Head over all things to the Church, which is his body, whose member he himself is; and for this purpose he must be diligent in learning all the articles of the Christian faith; that he must, moreover, study to keep God's holy will and commandments, and to walk in the same all the days of his life. She proceeds in the most simple and direct manner to teach him what are the articles of the Christian faith, and what the holy will and commandments of the Great Supreme; in other words, what the Almighty God requires him to believe, and what to do. While urging these calls of heaven upon him, she forgets not to teach him that he is not able to do these things of himself—to combat his enemies, to exercise faith and obedience—without special grace; and, in consequence, sets before him the value and efficacy of prayer, and how he must approach the throne of grace; shows him the nature of the Christian sacraments, and how that of the Lord's Supper may be instrumental in furnishing him with constant supplies of divine aid, with grace to help in every time of need. For the further confirmation of his faith and of his good resolutions, she in due time lays holy hands upon him, and invokes additional aid from on high. And all this is done in the best spirit, and in language which is least appreciated where it is least known, and most highly prized and most richly enjoyed where there is the most child-like simplicity, and the most unaffected humility.

While this course of instruction is in progress, the growing Christian is led, as it were by the hand, to the practice of all devotional acts which divine revelation commands, reason suggests, or gratitude and love dictate. He is gradually led to the practice of humiliation and confession, praise, thanksgiving, devout attention to the divine law, and of prayer, which is the highest privilege and most glorious exercise that can be enjoyed in this world—that whereby we draw nigh unto God. In all these acts of holy worship she encourages, aids, and assists him, so as pre-eminently to raise his mind to a just conception of the power, glory, and majesty of the great object of worship, as well as duly to cultivate in him the indispensable grace of humility. Thus she builds him up in his most holy faith, but expects him, at the same time, to give full proof of his sincerity, by consistent acts of devotion, that thus he may learn to be what all her teaching tends to make him.

And here it is asked, for the sake of encouraging sober, thoughtful enquiry, whether it be not a serious mistake to

suppose, that that form of religious service which most excites the feelings is therefore the best? Whether the truth herein be not this—that thoughts, by frequently passing through the mind, at length grow weaker and weaker, and affect it less, unless there be a corresponding effort to carry them out into action? Whether the most awful truths of our holy religion, and the most necessary directions for our conduct, may not be heard so frequently, that the effect they at first produce, instead of being strengthened, will grow weaker and weaker, whenever there is not, at or near the time of hearing, a corresponding effort to carry into act that which has been heard? Whether the mere hearing how we ought to reverence and love the Almighty, how we ought to worship him, how grateful we ought to be to him, how we ought to pray to him and praise him, unless we be led, at the same time, to try and perform those several acts, is likely to have the desired effect? Whether the impressions made will be more than passive? And whether, by being repeated, they will not pass the mind as a matter of course, as it were, and grow weaker and weaker? Whether the accustoming one's self to sit as a mere hearer on matters of religion, however much affected, however much excited, may not be the direct means to become hardened, and the more hardened in proportion to the greater degree of the excitement? And will not these considerations, if followed up, tend to show the wonderful adaptation of the services of our Church to the end for which they were designed? She calls upon her members, whom she has from the first dawn of their reason instructed in all the articles of the Christian faith, and in their duties of holy love and obedience, to accompany the minister to the throne of the heavenly grace; to kneel down there; and to address, in an audible voice, the Almighty God, in language agreeable to what she has previously taught them, both concerning the Great Being, and concerning themselves, and concerning the relations which subsist between him and them. On the same principle she proceeds throughout her whole services; she calls all her members into action, and expects them *to try and do* those things which she teaches them to be their duty to do; that having believed in Christ, they may put on Christ.

This is a very faint outline of the course our Church takes to educate her members. Setting aside her claims as a divinely commissioned society, and that part of her system necessarily depending thereon, and taking the lower ground of a mere human mean to answer a desired end, what country has yet produced anything like it? By line upon line, precept upon precept, here a little and there a little, does she duly, carefully, systematically cultivate the passive habits of the mind, and as duly, carefully, and systematically the corresponding ac-

tive habits both of mind and body. The two taken together form the character of man.

Have we not then in the Church, as we find it in this country, a system of religious education equal to all our wants? One too that may be known and read of all men, framed upon the soundest principles of the philosophy of the human mind, commended to us by the highest sanction in the land, and embracing all the requisite principles of divine authority?

If the foregoing observations are thought to be deficient in liberality, it is suggested that it is well to distinguish between charity and liberality. Charity rejoiceth not in iniquity, but rejoiceth in the truth, is a necessary part of the Christian's character and duty, and is exercised, as on other occasions, so especially when a fellow-creature is seen to be in error; while liberality, being, according to the modern use of the term, a disregard of truth, the accommodating ourselves to the opinions of others without regard to truth—taking, that is, each one's mere opinion for our standard of truth—forms no part of the Christian's character, and cannot therefore be consistently exercised by him.*

TO ENGLAND.

I KNEW thee in thy splendour,
When the sun at noonday shed
Not brighter rays than thou, sweet land,
O'er all the nations spread;
But a mist has fall'n upon thee,
A gathering storm is nigh,
And heavy vapours hover round
Thy once unclouded sky.

Thy name, it was a talisman—
A child of thine might roam
To distant climes, on foreign shores,
Yet find a welcome home;
Gladly the dark green bounding main
Thy gallant vessels bore,
And all the treasures of a world
Were wafted to thy store.

But *thou*, when summer's radiance
Upon thy fields was pour'd,
And Peace her bounteous blessings spread
Around thy bed and board;

* From an address entitled "The Church the only Authorized Teacher of the Nation," for a notice of which see *Churchman's Magazine and Village Churchman*, p. 244. 1844.

Yes, *thou,* secure, unwatchful,
Unthankful, did'st resign
Thyself to luxury and pride,
And now the storm is thine.

'Tis not the open foe thou fear'st,
The tempest sweeping o'er
The stormy billows of the main,
To desolate thy shore;
A dastard race of impious fools
A demon doth employ,
And their dark parricidal hand
Thy glory would destroy.

But yet, thou hast a chosen band—
The altar and the throne
Shall not, without a deadly strife,
Be rudely overthrown;
Stand, children of my native land,
The faithful and not few—
Who fights the battle of the Lord
Is England's champion too!

E. P.

Biography.

WILSON, BISHOP OF SODOR AND MAN.

ıave to reflect that he was born of "honest parents, fearing ," would seem to be an advantageous consideration for y a man. Bishop Wilson thus expressed his own case. vas a native of Burton, in the county of Chester. After evious education at Chester, and also with a relative of his ıer's, he became a member of Dublin University, being inclined to the medical profession. Having subsequently ned to the clerical one, his ordination took place at Kil- Cathedral. In about three years his priest's ordination ıs to have taken place. He was appointed chaplain to the of Derby, and instructor to his son. He was, likewise, ıinted to the superintendence of an almshouse, which, in e degree, increased his small income. It was on account xcellence that he was so favoured by the Earl; and al- ıgh his opinion of this might be altered, nevertheless he unwilling to be unfaithful to his patron, in order to please o flatter him. "A courteous, yet firm exposition," showed son's desire that affairs should be in a better state; and he not fail in his endeavour for improvement: besides this, ıave his presentation to the bishopric as a proof of esteem.

But (like St. Ambrose of old) it was with him *nolo episcopari:* not from despising the office, but from his high ideas of duty and responsibility. Being "forced into the bishopric," according to his own account, he made it his business to strive to fulfil what he considered was required of him. His refusal to hold a living together with the see was notable, from his looking upon it in a conscientious point of view. Married in 1698, he had four children, of whom one only survived to reach a mature age. The practical devotions of the bishop during the troubles and trials of this life called forth suitable energy and supplication: and the result of the frame being embodied in his writings of this tendency has been observed and admired.

For the space of fifty-seven years did Wilson exercise his Episcopal functions; and the many and great local benefits that he conferred upon those committed to his Episcopal charge were highly valuable. Among his other exertions, that of his establishing libraries in the parishes was a particular one: and the custom of himself officiating in some place or other in his diocese, on each returning Lord's-day, when his health admitted, was so likewise.

We will now make some reference to the piety of the bishop, which has been regarded as so eminent as to be a distinguishing feature with him. A candidate for holy orders, who, it appears, resided with him, is said to have spoken of "the benignity in the bishop's behaviour, the heavenliness of his discourse, and the fervour of his prayers"—to such effect did he "apply" his "heart unto wisdom;" and the midnight supplications of the bishop were likewise heard amidst the stillness of that hour!

To the advanced age of ninety-two he was permitted to sojourn here. Thus "full of days" did he give up the ghost, and rest in Jesus!

The following, which may be interesting to some readers, is reported:—"The coffin was made from one of the elm trees which the bishop planted soon after his coming to the Isle of Man. A few years before his death he ordered the tree to be cut down, and sawed into planks—to be in a state of readiness to receive his remains, and probably to answer the further end of a *memento mori.*"

I have purposely drawn the reader's attention to the latter part, because the Scripture says—"Be ye also ready" (Matt. xxiv. 44); and, "Prepare to meet thy God" (Amos. iv. 12).

E. W. B.

Notices of Books.

Hard Bible Words Made Easy, &c. London: Haselden, Nisbet and Co., and Hatchard. 1844.

This work seems well calculated to effect what it promises. It would be found an useful companion to the Sunday-school teacher, and others engaged in the work of scriptural education. The fact of its having reached a third thousand is proof sufficient that it has met with extensive patronage.

A Little Treatise demonstrating, from its Internal Evidences, the Divine Origin of the Holy Scriptures, &c. By W. L. Neville, a Clergyman of the Diocese of Lichfield. London: Painter. Birmingham: Langbridge. 1844.

The supreme importance of the subject here discussed is one which demands the most serious consideration. Our author has added to the amount of evidence already brought forward the weight of testimony which is most valuable and convincing.

The Sacred History of Man, with other Poems. By the Rev. Alfred Spalding, B.A. London: Painter. 1844.

A strain of pious as well as poetic feeling runs through this volume.

Colloquies chiefly of Poetry. London: Orr and Co.; Houlston and Stoneman. Romsey: Landon. 1844.

This is a very curious and amusing work. The author says that "consideration is besought for the following pages, on the plea that they embody what is presumed to have been *the first unwritten book.*" It is "got up" in a manner which reflects high credit upon its author and printer and publisher all of whom meet in the same person.

A FEW USEFUL MEMORANDA FOR MANY PERSONS.

EPISCOPACY.—At the Council of Arles, A.D. 314, three British bishops were present: and at that of Ariminum, A.D. 359, many more. Now Augustin, the monk, was not sent into England by Gregory, Bishop of Rome, till A.D. 597.—*Biddulph.*

Where Scripture *ceases*, if we apply (as we needs must) to *other* history, we find, and the fact is admitted by Calvin, that for the first 1,400 years there is no instance of a Church without a bishop at its head.—*Hobart.*

AN IMPORTANT TESTIMONY IN FAVOUR OF EPISCOPACY.—We have worse things among us than *ever were in all the bishops' days;* more *corrupt doctrines* and *unheard-of practices* than in eighty years before.—*Edwards, Presbyterian Divine, Time of Long Rebellion: Wells.*

Beza prays earnestly to God that she (the Church of England) may always remain in that happy estate in which she had been put, and preserved by the blood, by the purity of the faith, and by the wise conduct of her excellent bishops.—*Letter from Mons. de L'Angle to Bishop of London, Oct. 31, 1680: Wells.*

ESTABLISHMENT.—To uproot it is the Gothic imagination of certain unfeeling calculators, who overlook what constitutes the chief element of a nation's prosperity and a nation's greatness.—*Chalmers. Quoted in Young Churchman's Catechism.*

TITHES.—King Ethelwolf, with the prelates and princes in several provinces in all England, of their free will, endowed the Church with the tithe of lands, goods, and chattels.—*Extr Young. Churchman's Catechism ref. to Sir E. Coke.*

They (the nobles) obliged all their tenants to appropriate their tithes to the maintenance of the one officiating minister, instead of leaving them at liberty to distribute those among the clergy of the diocese in general; and this tract, the tithes of which were so appropriated, formed a distinct parish.—*Extract from Blackstone. Young Churchman's Catechism.*

SEPARATION.—Separation is the ready way to bring in Popery.—*Baxter.* And Wells mentions the "advice" by "the Jesuit Campanella," to this effect—"concerning the weakening of the English."

The spirit of truth (says Hobart) is a spirit of unity.—*Jude* xix.

There seems to be but *two cases* in which it is *lawful* and a *duty* to separate:—1. When a Church teaches any doctrine or practice plainly repugnant to God's word (1 Tim. vi. 3, 4, 5; and 2 Tim. ii. 16, 17, 18). 2. When a Church is in a state of schism, or *unjustifiable* separation from another Church.

St. Paul directs, Rom. xvi. 17. Mark, &c.—*Biddulph.* [The italics in the foregoing extract have been added].

We defend our Reformation, and *justify ourselves against Rome*, by proving that the Roman Church imposes sinful terms of communion, such as the belief of transubstantiation, purgatory, worshipping of saints and images, &c.—*Wells.*

The Churchman's Portfolio.

THE PRIMITIVE RELIGION OF IRELAND.—Whoever will take the trouble to consult ancient authors that have treated on this country (Ireland), may perhaps be satisfied that it has been, many ages since, the seat of learning and of piety..... The venerable Bede lived eleven hundred years ago, and he speaks of it as a rich and happy kingdom, undisturbed by those bloody wars which harassed the rest of the world during the barbarous ages—as a land to which the nobility and gentry of Britain resorted for their education—as a nation which gratuitously afforded maintenance, books, and masters to all strangers who came thither for the sake of learning.... It may, perhaps, be objected that the learning of these days was nothing but the musty knowledge of a monastery, and its boasted piety little else than the rank superstition of the Church of Rome. Much, however, may be said to invalidate this opinion ..... The excellent and learned Archbishop Usher has clearly demonstrated that the supremacy of Rome was unknown to the ancient Irish.....In short, from the evidence produced by this learned and faithful writer, we have the strongest reason to conclude that this island enjoyed the blessings of a pure and enlightened piety, such as our Saviour himself taught, unembarrassed by any of the idle tenets of the Romish Church, and that it is to the English invaders of the twelfth century we are chiefly indebted for the establishment of a religion which has deluged the kingdom with blood, and has been the great source of almost all its calamities..... I fear you may be ready to start at this, as a paradox too wild and too novel to gain credit. Accuse the Protestant kingdom of England of introducing Popery, with all its attendant train of miseries, into Ireland, and applaud the Irish as the genuine votaries of the reformed religion! Yet, methinks, when we cast our eyes on King Henry II. advancing towards this devoted nation, bearing in one hand the bloody sword of war, and in the other the iniquitous bull of Pope Adrian, granting him unlimited authority to root out heresy, and to extend the kingdom of Rome, we see an irrefragable argument to prove that this was not originally an island of Popish saints, and that the jurisdiction of Rome was not unquestionably established here; since it does by no means accord with the prin-

ciples of that court to sacrifice its obsequious votaries to the ambition of a proud prince, who seemed but ill-suited to accommodate himself implicitly to the Papal authority. In fine, many and unequivocal circumstances concur to prove, that during the barbarous ages, when the rest of Europe was involved in all the horrors of bloodshed, ignorance, and superstition, this sequestered island enjoyed the blessings of peace, of learning, and of a pure religion.—*From "Letters concerning the Northern Coast of the County of Antrim," by the Rev. William Hamilton, A.M., Fellow of Trinity College, Dublin. Printed in Dublin, in the year* 1786.—H.

Timber.—It is well known that when oak trees are felled at the usual season, *i. e.* the end of April, and are stripped, the sap, or outer part of the timber, is quite useless; it being liable to decay, even when kept dry, in a very short time—in three or four years. But if the timber is felled in the winter, before the juices have risen at the tree, this sap, or outer part of the timber, is nearly or quite as durable as the heart; this I know from experience. However, if the timber is felled in the winter, the bark cannot be stripped, and is lost. It has occurred to me that the tree might be pollarded close in the stripping season, and the bark stripped from the limbs and trunk of the tree, and the trunk left standing till the following winter, when it might be felled. Would the juices of the tree return into the ground through the stripped trunk, so that the sap or soft part of the timber might become as durable as in trees felled with the bark on in the winter?—*A. H.* [It is a common practice to strip trees while standing, and to leave them so till the succeeding autumn, with a view to the improvement of their sapwood; and a good practice it is. It would seem as if the decay of sapwood arose, in part, from its containing much nitrogen, which is very abundant in trees in the spring, but disappears by the autumn].—*Gardener's Chronicle.*

Treasury.

It is impossible, therefore, that we should turn to God if left to ourselves, because you find we could discover no motive to do so. And then, secondly, because there is no *power* in the will to turn itself from the choice of carnal to the choice of spiritual things. Not because the will is not free, but because it is chained down and biassed by the love of carnal things, like an idle boy at play when he might be at his book; he might be at his book if he *would*, but his love of play will not let him. Accordingly the change of the will is always ascribed in Scripture to a divine operation—and no wonder;

for such a change is really amongst the most adorable of God's works that come under our notice. It is not a slight wishing one were so and so, which arises purely from self-love, as we look forward to eternal things, but it is a deliberate, determined, abiding, and operating choice of God, and a refusal of everything beside: a choice which sets and keeps a man's face towards God, and his back upon the world, so that the purpose of his will is quite altered—is quite the reverse of what it was before. Such a change is the great power of God: and whoever has experienced it in himself will adore the change as a new piece of creation, and admire the workings of the Lord as he sees it wrought in others.—*Walker's Sermons on the Covenant of Grace.*

If we would stand, Christ must be our foundation. If we would be safe, Christ must be our sanctuary. God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found. To pray in the name of Christ, is to pray in the faith of his name: we may pray with the name of Christ in our mouths, and yet not in his name, unless we pray with the faith of Christ in our hearts.

It is not the knowing of truth, nor the hearing of truth, nor the commending of truth, nor the talking of truth, but the indwelling of truth in your soul, that will keep your judgment sound and your life holy.

They who have tasted how precious the Lord is in his promises, will rejoice in his commandments; and it is as much their desire to serve him, as it is their happiness to be saved by him.

That is the truest and noblest freedom, to be freed from the servitude of sin.

The Gospel alone brings light to the mind, peace to the conscience, purity to the affections, and rectitude to the life.

It is observable that three things are called precious in Scripture, with an emphasis. The blood of Christ is called precious blood (1 Peter i. 19). The promises are called precious promises (2 Peter i. 4). And the faith of God's elect is called precious faith (2 Peter i. 1).

A true Christian is moved by fear, more by hope, most by love.

None teacheth like God. 1. So plainly and clearly. 2. So condescendingly to the condition and capacity of those with whom he hath to do. 3. So patiently and meekly. 4. So constantly and continually he teacheth, and he is always teaching. 5. So truly and unerringly. 6. So authoritatively. 7. So effectually.

Conscience is God's preacher in the heart—a thousand witnesses for or against a man—a heaven or hell on earth—a great friend or a great enemy.

We should not anticipate evils by our apprehensions and fears—they come fast enough: nor retain their affecting memory to embitter our lives, when the mercy of God has removed them.

As torrents are dried up in the heat of summer, when there is the most need of them, so all comforts fail in extremity that are not derived from the fountain of life.

There is no term more misapplied than the name of Christian, and nothing can be more different from its true meaning than the general acceptation of the word; many, who would be much offended if they were not called Christians, consider being denominated *saints* a term of reproach, and yet they are the same in the scriptural signification.

Of a great many that seem to come to Christ, it may be said that they are not come to him, because they have not left themselves.—*Leighton.*

The heart of man is Satan's workshop, where he forges all his instruments of mischief.

There are not two things more apparent in the Scriptures than the desire of God to bless mankind, and the resistance on the part of man to be blessed.

Jacob considered not all the honours and riches Joseph's two sons were heirs to; he thought their highest honour that the name of their father's God be named on them: "The God which hath fed me all my life long unto this day." But O! is it not too often a little more wealth, a little more honour, a little more respect from the world, that professing Christian parents desire to leave their children; instead of leading them to Jesus as the portion of their souls, and being satisfied to commit them unto Him, saying—"The angel which redeemed me from all evil, bless the lads"—"Behold, I die, but God shall be with you?"

Church Notices

FOR THE MONTH OF AUGUST.

August 24. St. Bartholomew the Apostle, son of Tolmai, a family mentioned by Josephus. He preached the Gospel in Armenia, converted the Lycaonians, and afterwards visited India. Some authors assert that he was crucified, like St. Peter, with his head downwards; others, however, with more probability, say that he was flayed alive by order of Astyages, king of Armenia. Many have supposed him to be the same as Nathaniel, since the Evangelists who mention Bartholomew say nothing of Nathaniel; and St. John, who mentions Nathaniel, takes no notice of Bartholomew.

W. E. Painter, 342, Strand, London, Printer.

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AND

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HOLY TRINITY CHURCH,

CHRISTCHURCH, IN HAMPSHIRE.

A CHURCH with priory was here founded prior to the Conquest, for a dean and twenty-four secular canons, and dedicated to the Holy Trinity. It was rebuilt in the time of King William Rufus, by Ralph Flambard, Bishop of Durham, and formerly dean of the priory, and dedicated to our Saviour Christ; it was largely endowed by Richard de Rivers, Earl of Devon, to whom Henry I. gave the manor. Earl Baldwin, son and successor to Earl Richard, placed canons regular of the order of St. Augustine in the priory, which flourished till the dissolution. Its revenue, at this time, was 544*l.* 6s. Some portions of the walls that enclosed the conventual buildings are still remaining; the ancient lodge is now occupied as a dwelling-house, and the site of the refectory may be traced by the remnants of the walls.

The church of which we are now writing is dedicated to

the Holy Trinity, and was anciently the collegiate church of the priory. The structure is a magnificent cruciform, partly in the Norman style and partly in the early and later English style, with a well-proportioned and embattled tower at the west end, which was erected by the Montacutes, Earls of Salisbury, in the fifteenth century. The piers and arches of the nave, which is of Norman character, are bold and simple; the clerestory is of later date; the northern entrance is a fine specimen of the early, and the chancel of the later English style. The altar is decorated with a rude representation of the genealogy of Christ, carved in the style of the age in which the church was founded; to the north of it, is a beautiful sepulchral chapel, built in the reign of Henry VII., by the Countess of Salisbury; at the east is a spacious chapel, dedicated to the Virgin Mary, over which is a room called St. Michael's loft, which for upwards of one hundred and eighty years has been used for a grammar-school; there are some other chapels of fine execution, chiefly in the later English style. The west front, principally in the early style, is ornamented with a figure of Christ in a canopied niche.

The length of the church is 311 feet, its breadth 60 feet, and along the transepts 104 feet.

The living is a vicarage, with the perpetual curacy of Holdenhurst annexed, in the archdeaconry and diocese of Winchester; rated in the king's books at 16*l.*, and returned in the Liber Ecclesiasticus at 164*l.* Patrons, Dean and Chapter of Winchester.

SABBATH MEDITATIONS.—No. II.

IV.—THE CHRISTIAN UNDER PROVOCATION.

THERE is, perhaps, no temptation from which the Christian suffers more, and under which it must, alas! be confessed he oftener falls, than the provocations and trials of temper to which he is constantly subjected in this world of anxiety and trouble.

Men, for the most part—that is, men of the world—live for themselves; self, and the gratification of their own desires and inclinations, is their ruling passion—the polar star to which all their efforts and endeavours necessarily tend. And in following out this self-devised scheme, they constantly come in contact or collision with their fellow-men; and though it does not unfrequently occur that, in the execution of their plans, they minister to the worldly comfort or enjoyment of others, still this is merely an accidental or fortuitous, not a necessary or positive result; for how many lamentable *instances* of its pernicious effects are we not daily called to

witness?—yea rather, we should have asked, is not all the misery and wretchedness which is to be met with in the world to be traced, through its various ramifications, to this ruling passion of our nature, selfishness? And how often is the Christian, in his passage through life, compelled to taste the bitter fruits of this evil system, in his various dealings with the world around him: the attempts to overreach him in trade or business—the slights, affronts, or offensive words—the unprovoked or attempted injury—how frequently do some one or more of these things occur to harass and vex the Christian's mind, and how grievously is he sometimes tempted to retaliate, and fight the worldling with these carnal weapons; to render "evil for evil," and "railing for railing?" And unless he constantly bears in mind that he is called to a spiritual conflict—that "the weapons of *his* warfare are not carnal, but spiritual"—and is, moreover, influenced by the precepts and example of his heavenly Master, the meek and lowly Saviour, who, "when he was reviled, reviled not again; when he suffered, threatened not," and who ever taught his followers to strive to attain the like meekness and gentleness of spirit—to "be not overcome of evil, but overcome evil with good"—how often, alas! does he fall? He fails to remember, under provocation, the pattern and precepts of his Lord, to "endure as seeing him who is invisible," and consequently gives way to an angry and vindictive spirit, endeavouring to persuade himself that there is something peculiar in his particular case which justified him in so doing. And yet, by these ebullitions of temper, what reproach do they not bring upon religion? The "men of this world" are willing enough to make allowances for themselves, but they will make none for the Christian. "We (say they) do not pretend to be better than our neighbours; we know that we are not perfect—we have all our failings; but *you*, who *profess* to be so much better, and to be influenced by such pious motives, what do we more than others? Your religion is, no doubt, all very fine to talk about; but we see no difference between your actions and those of others who do not profess quite so much." Such sentiments as these (sometimes, alas! how justly) are often felt and expressed, "causing the way of truth to be evil spoken of," to the Christian's shame and humiliation, when a little calm reflection—a silent prayer breathed to the throne of grace—would have "made us more than conquerors, through Him that loved us and gave himself for us." "Blessed are the meek, for they shall inherit the earth."

J. F. K.

THE BIBLE AGAINST POPERY.

THE object of this article is to furnish Protestants with an armoury whence they may procure the best weapon ever wielded against Antichrist—"the sword of the Spirit, which is the word of God." The references only are given, so that a greater number of texts on each subject may be brought together, leaving the reader to copy the passages under their different heads.

The Holy Scriptures the only Rule of Faith.—To be read by all.—Deut. vi. 6-9; ch. xi. 18-20; ch. xxxi. 11-13. Josh. i. 8. 2 Chron. xvii. 7-9; ch. xxxiv. 29-33. Ps. xix. 7; cxix. 99. Is. viii. 20; ch. xxxiv. 16. Matt. iv. 4-10. Mark xii. 24. Luke xvi. 29. John xx. 31. Acts xvii. 2-11; ch. xviii. 24, 28. 1 Cor. iv. 6. 2 Tim. iii. 15-17. 1 John i. 1, 3, 4. Rev. i. 3.

Against Tradition.—Ezek. xx. 18-19. Zech. i. 4. Matt. xv. 1-9. Mark vii. 5-8, 13. Acts xxvi. 22. Rom. xv. 4. 1 Thess. ii. 3, 4. 1 Pet. i. 18, 19.

Miracles no Mark of a True Church.—Deut. xiii. 1-5. Matt. vii. 22, 23; ch. xxiv. 24, 25. 2 Thess. ii. 9. Rev. xiii. 13, 14.

Against Supremacy of Peter.—Matt. xix. 28; ch. xxiii. 8. Mark x. 42-45. Luke xxii. 24-26. John xx. 22, 23. 2 Cor. xi. 5. Gal. ii. 6, 11, 14. Eph. ii. 20. 1 Pet. i. 1-3. Rev. xxi. 14.

Against Invocation of Saints and Angels.—Deut. x. 20. Ps. l. 15; cxlv. 18. Hos. xiv. 2. Matt. iv. 10; ch. xi. 28. Luke xi. 1-4. John vi. 37, 38; ch. x. 9; ch. xiv. 6-13; ch. xvi. 23, 24. Acts ii. 21; ch. iv. 12; ch. x. 25, 26; ch. xiv. 13-15. Rom. viii. 15, 27, 34. Eph. ii. 18; ch. iii. 12. Col. ii. 18. 1 Tim. ii. 5. Heb. iv. 16; chap. vii. 25; ch. xiii. 15. 1 John ii. 1, 2. 1 Pet. ii. 5. Rev. xix. 10.

Against Image Worship.—Exod. xx. 4. Levit. xxvi. 1. Deut. iv. 15, 16; ch. v. 8, 9; ch. xxvii. 15. Ps. cxv. 4-8. Is. ii. 8, 9; ch. xl. 18-20; ch. xliv. 13-20; ch. xlvi. 6, 7. Jer. x. 3-5. Mic. v. 13. Hab. ii. 18, 19. Zech. x. 2. Acts xvii. 29. Rom. i. 22-25. 1 Cor. x. 7. Rev. xxi. 8.

Against Transubstantiation.—Matt. xxvi. 29. Mark xiv. 23, 24. Luke xxii. 17-20. John vi. 27-29, 35, 36, 53, 62, 63; ch. xiv. 16. Acts i. 10, 11; ch. iii. 21. 1 Cor. x. 4, 16, 17; ch. xi. 23-34. 2 Cor. v. 16. Col. iii. 1. Eph. iii. 17. Rev. i. 7.

Against Sacrifice of the Mass.—Gal. iii. 13. Heb. vii. 23, 24, 27; ch. ix. 11, 12, 22-28; ch. x. 1, 2, 10-14, 18, 26; ch. xiii. 15. 1 Pet. ii. 5; ch. iii. 18. 1 John ii. 1, 2. Rev. i. 6.

Against Purgatory.—Matt. vii. 13, 14; ch. viii. 11, 12. Luke xvi. 22-25; ch. xxiii. 13. Is. xxxviii. 18. Eccl. ix. 5, 6. Rom. v. 1, 2, 10, 11; ch. viii. 1. John v. 24. 2 Cor. v. 1, 2, 4, 6-8. Phil. i. 21-23. Gal. iii. 13. Col. ii. 13, 14.

Heb. i. 3; ch. vii. 25; ch. ix. 14-27; ch. x. 10. 1 John i. 7. Rev. i. 5; ch. xiv. 13; ch. xxii. 11.

Against Indulgences and Satisfactions.—Job xxxv. 5-8. Ps. xvi. 2; cxxx. 3, 4; cxliii. 2. Is. xliii. 55; ch. xliv. 22. Jer. xvii. 5; ch. l. 20. Mic. vi. 6-8. Mark ii. 7. Luke v. 21; ch. xvii. 10. Eph. iv. 32. 1 Tim. ii. 5, 6. Heb. x. 10-21.

Against Venial and Mortal Sins.—Ezek. xviii. 4, 20. Matt. xii. 36. Rom. vi. 23. 1 Cor. xv. 56, 57. Gal. iii. 10. John iii. 36. Jas. ii. 10. 1 John iii. 4; ch. v. 17.

Against Justification by Works.—1 Kings viii. 6. Job. ix. 2, 3, 20, 30, 31; ch. xv. 14-16. Ps. xiv. 2, 3; xix. 12, 13; cxxx. 3; cxliii. 2. Prov. xx. 9. Is. liii. 6; ch. lxiv. 6. Matt. xxv. 34. Luke xvii. 10. Rom. iii. 10-18, 20-28; ch. v. 1; ch. xi. 35. 1 Cor. iv. 7. Eph. ii. 8, 9. Phil. ii. 13. Tit. iii. 5, 6, 7. Heb. x. 19, 20. 1 John i. 7.

Against Infallibility.—The whole of the Epistle to the Romans, especially ch. xi. 20-22.

Against Prayers in an Unknown Tongue.—1 Cor. xiv. 6-11, 13-16, 21, 22.

Against Half-Communion.—Matt. xxvi. 26-28. Mark xiv. 23. Luke xxii. 20. John vi. 53. 1 Cor. x. 14, 16; ch. xii. 25-28.

Against Celibacy of the Clergy.—1 Cor. vii. 2; ch. ix. 5. 1 Tim. iii. 2, 4, 11, 12; ch. iv. 1, 2, 3. Heb. xiii. 4. Noah was married, Gen. vi. Abraham, Gen. xii. Moses, Ex. ii. The high priest, Lev. xxi. 12-15. Is. vii. 3. Ezek. xxiv. 18. St. Peter married, Mark i. 30. Philip the Evangelist, Acts xxi. 9.

Those are unauthorized Teachers who preach contrary to the Word of God, and therefore not to be believed by Christian Men.—Is. viii. 20. Jer. xxiii. 16, 17. Matt. xvi. 6, 12. Luke viii. 18; ch. xxi. 8. Acts xx. 29-31. Gal. i. 8, 9. Eph. iv. 14. Col. ii. 8, 16. 1 Thess. v. 21. 2 Thess. ii. 3, 4. 1 Tim. iv. 1-7. 1 John iv. 1.

NOTES ON THE PRAYER BOOK.

NO. I.—ITS HISTORY.

(Continued from page 222).

"OUR Reformers, with a wisdom and moderation peculiar to great minds, in compiling our present form of prayer, did not unmannerly reject those Liturgies of the Church which, however corrupted, lost themselves in a fathomless abyss of years, and partook of something of the spirit of an apostolic age. These helps, which our Reformers did not disdain, they showed themselves able to improve, correcting what was objectionable in doctrine, removing what was offensive, and often commu-

nicating, by some happy expression, even an addition: of devotion to passages in themselves (it might hav thought) too beautiful to touch; for in the whole com English literature, many as are the excellent versions cient writings which it can boast, it would be in vain for any specimens of translations so vigorous, so sin close, and yet so free from all constraint, as are affor the offices of the Church."

It has been already stated that, prior to the Refor the service of the Church was only in Latin. That was called the Roman Breviary, Missal, and Ritual. three books were made up of prayers partly taken fr cient forms used in the ancient primitive Church, and from some others of a later original, expressive of, and modated to the superstitions and errors which had a the Church. These three books were in separate volu The *Missal*, or Mass-book, was for the most part very and furnished the groundwork of our present office holy communion. 2. The *Breviary*, which in some answers to our present morning and evening service, have had its name from its being formed out of the service books, the Antiphonarium, the Hymnarium, t lectarium, &c., used in the Latin Church. 3. For th *Ritual* were substituted our offices for baptism, co tion, matrimony, visitation of the sick, and burial dead.

The collects and lessons, which we now call epist gospels, were originally recited from two books—the entitled the *Sacramentary;* the latter, the *Lectionar* Sacramentary comprised the collects, and the canon or that never varied. The Lectionary consisted of lessons Old and New Testament, corresponding to our law, and gospels. The majority of the collects now in us in the Latin language, in the ancient Missals of Sa York, Hereford, &c.; and they were also in the Sa taries of the English Church written *before* the Norm quest, and have been in use by the Church for twelve years. For the sake of illustration, let us compare th for the fourth Sunday in Advent, as it now stands, original. It now reads, "O Lord raise up (we pray t power, and come among us, and with great might succ that whereas, through our sins and wickedness, we let and hindered in running the race that is set be thy bountiful grace and mercy may speedily help and us; through the satisfaction of thy Son our Lord, t with thee and the Holy Ghost, be honour and glory, end. Amen."

The basis of this collect is a Latin form of great an being found in the Sacramentary of Gregory, A. D.

ssals of Salisbury and Ambrose, the Sacramentary of Ge-
ius, A. D. 494, and the MS. Sacramentary of Leofric, who
s Bishop of Exeter before the Norman Conquest. The old
lect runs thus:—"Raise up (we pray thee) O Lord, thy
wer, and come, and with great might succour us; that by
help of thy grace, that which our sins hinder, the bounty
thy propitiation may speed forward. Who livest and
gnest with God the Father."
The reader may take another illustration, the collect for
Ephipany, which runs thus:—"O God, who by the lead-
of a star didst manifest thy only-begotten Son to the
ntiles, mercifully grant that we, which know thee now
faith, may after this life have the fruition of thy glorious
dhead; through Jesus Christ our Lord. Amen." This
lect is taken from Gregory's Sacramentary, and is therefore
old as A. D. 590. In the original form it runs thus:—"O
d, who by the leading of a star didst on this day manifest
y only-begotten to the Gentiles, mercifully grant that we,
ich know thee now by faith, may hereafter arrive at the
ntemplation of the glory of thy majesty; through the
ne."
Were it important, it would be easy to trace the major part
the present service of the Church to such ancient origin.
is would show to whom we are originally indebted for
oughts and sentiments which have warmed and elevated
devotion of the sons of the Church for so many centuries.

(To be continued).

TO AN INFANT.

THOU sweet unconscious innocent!—
Unconscious of the weal or woe
That in this changing world awaits thee:—
Thou frail and beauteous thing, that hang'st
Upon thy mother's breast so tenderly,
In all the helplessness of infancy;
Say, dost thou indeed possess, within
That tabernacle of mortality,
The germ of an immortal spirit,
Which shall live throughout eternity?
A mysterious and sublime essence,
Implanted by the Lord Omnipotent!
Ah, yes!—for though that lovely, perfect form
Must share the curse pronounc'd upon thy race,
For their first parents' disobedience;
And thou, alike with all, must suffer death;

When thy frail body mingles with its dust,
Thy spirit shall return to Him who gave it,
To be judg'd according to the works
Done in that body, whether good or bad—
Either to live and dwell eternally
Among the countless spirits of the lost,
Or with the just before the throne of God.

Amidst the millions who have gone before,
And pass'd into the cold and silent grave,
Some few there are who, if they now had liv'd,
Had gladly seen the hour that gave thee birth.
Amongst them, one, whose dear name thou bear'st,
Was call'd away from those she lov'd on earth,
In the bright morning of her tranquil life,
To realms of everlasting happiness.
And in some future distant time thou'lt learn,
In bygone years, *she* was a child like thee—
The hope and joy of a fond parent's heart:—
And they will tell thee, how in after years
She grew, and ripen'd into womanhood—
Lovely in person, virtuous in mind—
With all the graces of her sex adorn'd;
Meek, gentle, patient, affable, and kind;
In her affections, firm and faithful;
Passing her sojourn here in fear of God:
And how, belov'd of all, she early died
In peace, and sweetly fell asleep in Jesus.

Dear babe! may'st thou be blest with life and health,
Preserv'd by grace through all the ills of life;
A blessing and a bright example prove—
Living a life of faith and charity:—
May *her* God be thine—*her* Saviour thine—
And thine the like bless'd immortality!

J. F. K.

Chapters on Churchyards.

No. IV.

"The honours (says Hooker) generally due unto all men maketh a decent interring of them to be convenient, even for very humanity's sake; and therefore so much as is mentioned in the burial of the widow's son, the carrying him forth upon a bier, and accompanying him to the earth, hath been used ever amongst infidels, all men accounting it a very ex-

treme destitution not to have at least this honour done to them. Let any man of reasonable judgment examine whether it be more convenient for a company of men, as it were, in a dumb show, to bring a corpse to a place of burial, there to leave it, covered with earth, and so end; or else to have the exequies devoutly performed, with solemn recitals of such lectures, psalms, and prayers, as are purposely framed for the stirring up of men's minds into a careful consideration of their estate both here and hereafter."

It is much to be regretted, that that which should be a season and a scene for deep humiliation and sorrow, should be made the occasion for ostentation and foolish display. Doubtless, affection and respect would prompt us to make the last tribute one expressive of our esteem for the departed and grief for our loss; but all this can be done without that pompous parade which savours so much of the vanity of an earthly mind.

Nor is this confined to the mere procession on the day of interment; it is seen in the fulsome and unscriptural inscription upon the tombstone, wherein the supposed virtues of the dead are blazoned forth to the eye of future generations. How different this to the humble spirit of ancient times, and the period of a less enlightened knowledge, which frequently left a tomb without even the name of its occupant being inscribed thereon, contented that his soul should be in God's safe keeping, and that the earthly resting-place of the body should be simply marked with the sign of the cross, to protect it from future disturbance; and which, where inscriptions were introduced, made them as short, and worded them as humbly, as possible.

The very reverse of this practice is the fashion that now prevails; and even a class of epitaphs which seem to avoid flattery, errs in another respect. For instance, there is little enough of real humility in the following common couplet:—

> "Praises on tombs are trifles idly spent;
> A man's good name is his best monument."

It has been well remarked, "If ever there is a place where the display of pride of birth is a 'vanity of vanities,' that place, one would think, must be the grave. The grave levels all ranks and distinctions: the worm of corruption feeds alike on the beggar and the prince, and prince and beggar alike are reduced to the same dust. Yet we constantly see long pedigrees and genealogies, declaring how a deceased person was related to such a lord or such a lady—how his daughter married a baronet, or his brother was Lord Mayor of London. What can be more sickening or disgusting to a serious mind than such inscriptions as these? Who but the members of a man's own family (unless he be a very illustrious person indeed) can feel the slightest interest in such details? And when 'the dust has returned to the earth as it was, and the spirit has

returned to God who gave it,' will not the members of the deceased person's family do well to consider whether they act a wise part, or a Christian's, in making their kinsman's tomb exhibit the language of worldly pride and arrogance, in order to gratify their own feelings about the grandeur of their ancestors and family connexions? Of course, in saying this, I do not mean that it may not occasionally be right and expedient to make such a statement as may show to those who come after of what family, &c., the deceased was sprung; for this may often be desirable in a legal point of view: but it is quite easy to say that 'A. B. was the son of C. D., and that his wife E. was the third daughter of F. G.,' and so forth, without entering into details which vanity can alone care to dwell on."—*Paget.*

The general tone of monumental inscriptions should be characterized by Christian humility, kindness, and by a disposition to say *too little* rather than *too much.*

Unfortunately, the choice of inscriptions is too often left with the stonemason, who, furnished with a small stock of trite and every-day verses, supplies according to his own taste the wished for epitaph.

Independent of the right which the clergyman has of admitting or rejecting any monumental inscription, it is always best to submit to his judgment any tribute of respect which it may be thought desirable to erect and engrave, as by this means any error in diction or in doctrine may be avoided.

The same author already quoted observes upon the folly and absurdity of making the stonemason the referee in the want of a suitable epitaph. "And now, suppose the customer require a few lines of poetry, and is no poet himself, the complaisant stonemason obviates the difficulty at once. He has a book full of epitaphs; some one of these, grammar, spelling, and all, is, in a few weeks, transferred from the book to the stone: perhaps it is some such nauseous nonsense as this:—

> 'Afflictions sore, long time I bore,
> Physickiones was in vain,
> Till God did please, from deth to seize
> And ease my of my pain."

"Or some one of these:—

> 'A time of death there is, you know full well,
> But when, or how, no mortal man can tell.
> Be it at night, noon, now, or then,
> Death is most certain, but uncertain when.'

> 'And thus it is with man's frail clay;
> His life, at best, a round of sorrow;
> For he who rises well to-day,
> May be a corpse before to-morrow.'

'I've lost the comfort of my life,
Death came, and took away my wife:
And now I don't know what to do,
Lest death should come, and take me too.'

'As I am now, so shalt thou be,
Therefore prepare to follow me.'"

Now all this, and manifold worse than this, which almost every churchyard bears witness to, may be avoided by a simple reference to the judgment of the clergyman, who would in all cases gladly give every assistance in his power, either to correct the epitaph proposed, or to supply its place with one more suitable.

There is an absurd fashion lately sprung up of mingling Latin words with English inscriptions, as in the following epitaph:—

"Here lie the remains
of
P. Q.,
Late of this Parish.
Obiit, May 1, 1820. Ætatis suæ 65.
Having been schoolmistress of this place for thirty-five years."

But the most ridiculous instance of this affectation is the following. It appears that a Latin epitaph was required, but a rhyme or a jingle of sound was deemed indispensable. Accordingly the words "*Requiescat in pace*" having been chosen, the letter-cutter, in order to effect the latter object, modified them thus:—

"Requiesce
Cat In Pace."

The folly and ignorance of this need no comment.

(To be continued).

REMARKS ON CHANTS AND CHANTING.

The Editor of the *Churchman's Magazine and Village Churchman* is indebted to the kindness of his friend, the Rev. W. H. Havergal, M.A., for the following admirable "Remarks on Chants and Chanting," which form a preface to "An Evening Service and a Hundred Antiphonal Chants," by the same author. London: J. A. Novello, 69, Dean-street, Soho.

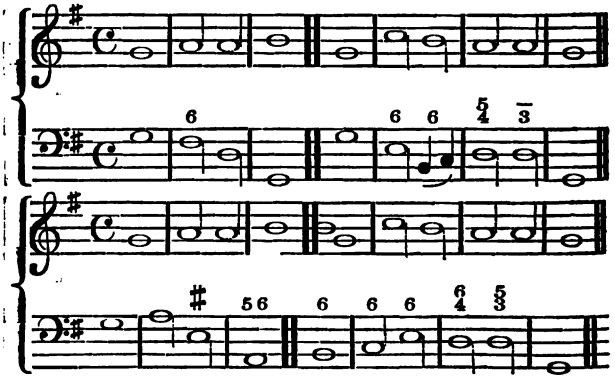
Of all modes of using the Psalms in divine worship, to chant them is unquestionably the most accordant with Hebrew custom, with apostolical injunction, and with primitive practice. When, therefore, the Reformers of our Church compiled

the Book of Common Prayer in English, they were desirous that the Psalms should everywhere be chanted. In parish churches, the plain chant, similar to what is still prevalent in Yorkshire, was continued; but in cathedrals and collegiate choirs harmonized chants, accompanied by an organ, were used. These chants appear to have been extremely simple, so simple as seldom to be written down, but continued traditionally in the organ-loft and choir.

All the earlier chants were what we now denominate *single* chants. At what precise period double chants were introduced it is not easy to determine; but there is no evidence of their existence prior to the commencement of the last century.* Thomas Morley is said to have composed a double chant in D minor, about the year 1600; but that chant is, with greater probability, attributed to William Morley, a gentleman of the Chapel Royal, full a hundred years later.

The writer of these remarks has been informed that the origin of double chants was somewhat accidental. It is stated that an apprentice to Mr. Hine, of Gloucester, was one day playing the chant in time of divine service, and either from caprice or carelessness struck into another chant in the same key.

The two chants are said to be these—



The former is attributed to Dr. Turner, and the latter to Dr. Aldrich. They were certainly used as a double chant at Gloucester by Mr. Maverley, a talented pupil of Mr. Hine.

This incidental circumstance gave rise to the short-lived custom of linking two single chants together; from whence the regular composition of double chants naturally followed.

* There is no instance of a double chant in the Aldrichian MSS. at Oxford.

Their introduction, however, was very gradual, as the older organists considered them an innovation. Without doubt, they were rather uncommon before the middle of the last century, and did not come into general use till some time after that period. At the end of Dr. Boyce's first volume of Cathedral Music, published in 1760, is "a double chant," inserted apparently as somewhat of a rarity, and as one of the earliest and best of its kind.* It is usually attributed to Mr. Robinson, who was organist of Westminster Abbey in 1740. In after years it was a peculiar favourite with George III.

During the era in which Dr. Boyce was the first cathedral musician in the kingdom, many good double chants were composed. His own are excellent, as also are some by Drs. Cooke,† Dupuis, and Randall, and by Messrs. Langdon and Jones. It is, however, remarkable, that the average number of really good and beautiful chants composed by any one individual does not exceed two. So accurate is the remark of Rousseau—"To invent *new* chants requires a man of *genius*: to compose *beautiful ones*, a man of *taste*." "Those who can string a few chords together (says Dr. Beckwith), ought not to say—'*We can make a chant!*' It is by no means easy to produce a new and striking instance of this species of composition; the tones are too few, and those few narrowed by beginning and ending."

In 1785, Mr. Jones, organist of St. Paul's Cathedral, published "sixty chants, single and double." No individual had previously published so many chants of his own composition, nor were the chants of any composer so extensively used as his. One of them, his octave chant in D, became pre-eminently popular, and still promises to perpetuate his name. (No 18, in Dr. Beckwith's collection, and No. 73, in Bennett and Marshall's.) This chant is remarkable on sundry accounts. It was the first of its kind since singing in unison became obsolete, and presently gave rise to many octave chants of dubious merit. It was selected for performance on the memorable day (23rd April, 1789) when George III., like another Hezekiah, went, in becoming state, to St. Paul's Cathedral, to return thanks to his God for deliverance from a most afflictive visitation. From its striking simplicity it was constantly used at the meeting of the charity-schools in that cathedral, on which occasion, in 1791, it was heard by Haydn, and gave him, as he said, "*the greatest pleasure* he ever

* Sundry chants are attributed to Handel; but they are merely adaptations from his works, and not compositions of his. He was too indifferent to cathedral music to condescend to write a chant.

† Some, however, of Dr. Cooke's chants are anything but satisfactory to the ear—*e. g.* No. 56, Bennett and Marshall's collection. Reference is made to this collection, merely because of its extensive circulation.

derived from the performance of music." So pleased, indeed, was he with it, that he noted it down, and suggested an elegant improvement of the antepenultimate bar, viz :—

The present century has hitherto been prolific in chants; but unhappily the quality of them bears an inverse proportion to their number. Very few first-rate chants have appeared; and scarcely any which, like Lord Mornington's, Battishill's, and Jones's, at once satisfy the musician and fascinate the public ear. Invidious and inopportune as the remark may appear, it nevertheless is palpably true, that chants of the most trite and trashy description have insinuated themselves into some cathedrals, and into sundry collections, to the exclusion of older and incomparably better compositions.

In this age of innovation,* the best and highest style of music is either coldly approved or flippantly despised. The fact is particularly observable in the chants of the day. Those which are airy and ballad-like are patronized and called "*pretty*" (an epithet quite out of place in cathedral music); while such as are, what they ought to be, sober and dignified, are discarded as "stupid and dull." In even some good chants we may discern phrases of that sort which should be pruned in time, and not suffered to luxuriate into levity. Gracefulness of melody may very properly be cultivated, but a transplantation of style must not be allowed. "Must we then have no new church music?" "Yes (replies Dr. Crotch), but no new style—nothing which recommends itself for its novelty, or reminds us of what we hear at the parade, the concert, and the theatre." (*Lectures on Music*, p. 83.)

(*To be continued.*)

* Who, however, is to define the limits of genuine taste? Hitherto it has occurred that that which was innovation in one age has become an established excellency in another. Three centuries ago, the key of C was thought so licentiously lively, as to be called "*the wanton key.*" Even so late as 1784, the first philosophical musician of his time, the Rev. W. Jones, of Nayland, described the immortal Haydn as "*a wild warbler of the words.*" (*Treatise on the Art of Music*, p. 50.)

Relative Duties.

NO. IX.—SUPERIORS TO INFERIORS.

THE title of this paper, "the Duties of Superiors towards Inriors," might lead us to write a volume, because they are so many and so varied. The different ranks and conditions of men are so numerous, that it is impossible in a short compass to treat of them as they deserve. We shall, therefore, *select few* facts, and make a few remarks on this subject, which are best calculated to please and profit a village Churchman.

Mr. David Williams had spent the greater part of his life in a business in London. His education had been such as a village school could afford him; he had learned reading, writing, arithmetic, history, geography, English grammar, and some other things that were a century ago considered good learning. With this knowledge in his head, with good sound Church principles in his heart, and with ten pounds in his pocket, at the age of sixteen, he entered the metropolis, to try what he could do to maintain himself. His father and mother were dead; he had no brother or sister. "The world was before him, and Providence his guide." He told me, in his old age, many stories about his adventures, difficulties, and dangers when he first went to London. But to recount these would be foreign to my purpose in this paper; suffice it to say, that as a prudent, sober, diligent, and religious young man, God prospered him, so that, at the age of forty, he had five hundred pounds. At that time an aunt of his died. and left him in her will a farm, in his native parish, that was worth fifty pounds a year. His first resolution was to stock it with his money, and take it himself to live upon; but as he had no experience in farming, he resolved to let it, and live on the interest of his money and the rent of his farm. He, therefore, took a decent, comfortable lodging in his native village, enjoying himself as an independent man. This was accordingly done, and a few weeks passed very pleasantly. A turnpike-road passed through the village, on which a great number of travellers of all descriptions were daily seen; among them there were many beggars. At first, Mr. Williams gave each beggar a penny, and he thought that he had done all he should do to those poor creatures. He went to church every Sunday; he read his Bible every day; he had likewise a small library, consisting of such books as the "History of England," the chief British Poets, Fox's "Book of Martyrs," Bunyan's "Pilgrim's Progress" and "Holy War," Tillotson's Sermons, several pamphlets, dictionary, gazettes, &c. &c. A friend in London, on the second day of publication, sent a weekly

newspaper. Thus Mr. Williams, we may suppose, would be quite happy.

But man was not made to be idle and inactive: Adam, in Paradise, was to dress and keep the garden which the Lord God had planted. Mr. Williams, therefore, wanted something to do besides reading and walking about, without any object in view. One day a beggar came to his door, and began a pitiful tale of woe, to which Mr. Williams listened, instead of giving his penny, and sat down in his usual manner. Whether the story of the beggar was true or false, he had no means of ascertaining. However, he gave him a penny, and was about to go into the house; but he asked the man, "What was the first cause of your misery? Was it neglect of your business, wastefulness, or mere misfortune?" The beggar, in reply, only made bad worse, by relating a multiplicity of circumstances, which made the case utterly unintelligible to the enquirer. He wished to get rid of the poor fellow, but his wishes were vain, for the man talked incessantly. Tired at last with this conversation, he gave the beggar sixpence, and went to his room. After he sat down to read his daily portion of God's word, he came to this passage—"When the ear heard me, then it blessed me; when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause I knew not, I searched out." (Job. xxix. 11, &c.) Here he paused, and began to reflect that he had done next to nothing towards the discharge of his duty, in giving merely a penny, or sixpence, or a shilling, to a beggar that came to his door. The passage he had read implied that he was to do something to help and prevent misery. He turned his Bible over from place to place, and by consulting the marginal references, he discovered that he owed duties to the poor which he had never yet performed, or seen his obligation to perform. The more he read and reflected, the more he was convinced of the magnitude and importance of the subject thus brought before him.

In his daily walks, in his reading, in his meditations evening and morning, noon and night, his duties to the poor appeared to be of great consequence. He said, "What sums of money we pay for poor-rates! What number of beggars are relieved at our doors! What pitiful tales do we hear! What various institutions abound in our country for promoting health and comfort! Yet the poor abound and increase. Why do not our legislators provide a remedy! Can they provide it? Do they know the cause or the cure of poverty? I am lost in

astonishment! I ought to do something; but I know not what to do. How am I to learn my duty to the poor? How can I best discharge it?"

With these reflections he bent his way to the parsonage, with a view to ask the curate of the parish what he could do for the benefit of the poor. The clergyman received him with kindness, and willingly entered into conversation with him on this very important subject. He said, "It is my office to look after the poor of this parish, but I cannot relieve their temporal wants myself. I need the aid, not only of the parish officers, but of all sensible, well-disposed persons, who have time to visit them and relieve their wants, as well as use means to prevent or remove the causes of poverty. Though it is written in Scripture, that 'the poor shall never cease out of the land' (Deut. xv. 11), yet we are not to be slothful, but, on the contrary, adopt every practicable method to do them good. We have wanted long a person of your age and experience—one who has time and leisure to visit the poor in their own dwellings; you can, therefore, materially assist us. As a *theory*, our constitution is most beautiful. Here we have parishes throughout the land, in each of which there are officers appointed with authority to curb licentiousness, and to assist the poor. Appeals may be made to magistrates and others for the redress of every grievance; but still there are evils of every kind among us. Many give money out of pity to the poor; many find begging better than working: so poverty itself is made a trade, and men encourage that kind of trade, being duped by the appearance and delusive statements of persons that do not belong to us. Promiscuous almsgiving (if almsgiving it may be called) encourages the idle, the drunken, the improvident, to go from home, where they can better impose upon the credulity and good nature of unreflecting persons. Thus, in *practice*, our system of parochial relief to the poor is abused in numberless ways, and the benevolence of others misapplied, not to remove, but actually to aggravate the disease. Now, sir, will you do us the kindness to visit such a number of cottagers weekly as may be easy to you, for the purpose of instructing them in habits of foresight, prudence, sobriety, diligence, observing the Sabbath, and other duties? I will get others of less leisure than yourself to visit other cottages; and thus we will endeavour, by God's blessing, to bring this parish (on the clerical duties of which I have lately entered) into a state and condition that will exonerate us from the burdens that now oppress us. The beggars that pass through the parish we must not relieve, unless they prove to us that their cases deserve help. If every parish will do the same, the tax upon unsuspecting benevolence will be greatly lightened, if not wholly removed. In the instruction of our youth, we must train them up in these lessons."

In the course of time, Mr. Williams, under the direction of the minister, and with the help of some godly and prudent men and women, became very useful in the village. In consequence of his long residence in London, and his thorough knowledge of vagrants, he examined and sifted every passing beggar, so that such prowlers were glad to go on, and not stop in the place. The poor-rates were reduced to half the usual sum; vice was put out of countenance; drunkenness, the source of poverty, was suppressed; Sabbath-breaking, the cause of most crimes, was judiciously prevented. Mr. Williams employed his time and his talents to active exertion in doing good. He was nearly seventy years old when I knew him, enjoying health and peace, and the reputation which accompanies well-doing. He often received the thanks of the magistrates at the neighbouring town, at the quarter sessions, and once the judges complimented him on the judgment that he showed, and the zeal that he manifested in the suppression of vice and the promotion of morality and virtue. It was the Bible that led Mr. Williams into the right way, and it was the Bible that kept him in it. The ministry of the word, and the advice of the minister of that word, directed his steps, and promoted his views in doing good. Such a man deserved the name of a true reformer; such a man was a true patriot; and, what was best of all, he was a true, a kind, and useful Christian. Let the reader be assured that this account is not a fanciful picture, but a true account of a real character, who has lived, and has some years ago died. The writer believes that there are other persons equally good and useful in many parts of our land: may their numbers be increased, and may God bless their labours of love! Reader, can you do no good? Go and consult your minister on the subject, and I am much mistaken if he cannot find work for *you* to do.

August 7, 1844. W. M.

THOUGHTS ON SCRIPTURE.

Dan. i., 1, 2.

England has the truth—the infallible truth of God in his written word. The Church of England maintains that truth in all its purity and in all its fulness—adding nothing to it, taking nothing from it. She was in captivity for awhile, but at the time of the Reformation she threw off her chains and asserted her freedom. She has given to us and to the world an open Bible, and the unrestricted use of it. She has translated it into our own mother-tongue, that the most ignorant, who can read at all, may feast upon its truths. Is it too much to say, then, that her cause is the cause of God? Her rule is God's word—her watchword, the Bible—her standard, the

cross. God's word, God's truth, God's way of salvation, humbling the sinner and exalting the Saviour—these things she holds, these things she teaches, by these she stands. Who shall deny, then, that her cause is God's cause? Who shall deny, that to attack her religion, which is not her's, but God's—who shall deny, that to forsake her religion, which is the religion of God's word—who, indeed, shall hesitate to assert, that whether to speak of ourselves as a nation, or only as individuals, this is to bring upon ourselves God's righteous displeasure?

Dan. iii., 16-18.

We read in the first verse of this chapter, that "Nebuchadnezzar, the king, made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits:" and that he "set it up in the plain of Dura, in the province of Babylon." Then we are told that he summoned all the chief officers of his kingdom, from all the provinces of it, to be present at the dedication of the image. They obeyed the summons. "The princes, the governors and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar, the king, had set up: and they stood before the image that Nebuchadnezzar had set up." What an array of pomp and power was there seen to stand around the golden image! The kingdom of Nebuchadnezzar was one of the greatest that has ever existed, and its provinces were large and exceedingly numerous; what, then, must that assembly have been which consisted of the principal officers from every province of the whole kingdom? These, then—princes and governors, captains and judges, officers, civil and military—in obedience to the command of the mighty Nebuchadnezzar, were all assembled in the plain of Dura. And now another command is issued—"An herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar, the king, hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." But are all these powers from all these countries—are all these people, nations, and languages—are one and all prepared to obey so arbitrary a command? Are they all prepared to bow down to and worship a lifeless image, the work of the craftsman, "the stock of a tree" overlaid with gold? Alas! high as they were in power, in authority, and honour—high as they might be in worldly learning and attainments, and eminent for many and varied qualifications,

in this case they showed themselves to be destitute both of knowledge and understanding. They, one and all, rendered, as far as we can see, a willing obedience to a senseless command. "When all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music"—most melancholy to relate—"all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar, the king, had set up." But did we say *all*? We must withdraw the expression. In that multitude of authorities from all parts of the kingdom, that prostrated themselves before the image which their monarch had set up, there were three, who were employed in the affairs of the province of Babylon, that separated themselves from the rest; they worshipped not, they bowed not, neither inwardly nor outwardly did they give any reverence. The image was before them, princes and governors prostrate on every side around them; but they stood erect, seen and observed by the singularity of their conduct. But who can these be? Who are they, that dare thus openly, and before the governors of all the provinces of the kingdom, to set themselves in opposition to the express command of the king? Who dare thus to give an example to the multitude of officers who were present, of disobedience of orders? Do we ask who can these be? They are three friendless strangers, captives from a distant land, who had been torn from their homes, their country, their friends—their friends! alas, death! the death of the sword, had robbed them of their friends; they had few earthly friends; those they once had they had lost, and with them everything else that was most dear, but their lives. They are Shadrach, Meshach, and Abednego; exalted, indeed, from the state of captives to be governors of Babylon, but dependent, day by day, on the pleasure of a king whose will was the law, and out of whose mouth might proceed, at any moment, their sentence of death. These dared to set themselves in opposition to the command of Nebuchadnezzar. These dared, with their lives in their hands, publicly, and in the presence of all the governors of the empire, to oppose themselves to his will. * * * * It was not on account of obstinacy that they would not obey the command of Nebuchadnezzar; it was not a mere wild and foolish conceit of their own; it was not that they might show themselves to be different from others. None of these things would have led them to brave what seemed to be certain death. No, they were influenced by higher and holier motives than these. They wished to show themselves faithful in the service of their God. They were determined to be ruled by his written word. They would show, be the risk what it might, to the princes and governors of all the provinces of the kingdom, that, though the power of

the Assyrians had humbled their country and robbed them of their possessions, nothing should cause them to turn from *their religion and their God.*

Does not their conduct put many of us, *all* of us, to the blush? What were their advantages to ours? They had the books of Moses—we have them also. They had the Psalms of David—so also have we. The writings of the prophets—we too possess them. They had part of the Old Testament writings—we have them all; and, in addition to them, we have those of the New. We have the words of Him who spake as never man spake; we have the history of his birth, his life, his death, his rising again from the dead, and his ascension into heaven. We have the facts and the doctrines connected with our salvation most plainly revealed to us. We are members also of a Church which, in spite of ourselves, brings these facts and doctrines prominently before us every year of our lives, which honours God's word, takes it as her rule, and plainly and unreservedly preaches the salvation of Jesus Christ.

But where is our steadfastness? Where our earnestness and zeal? Are we not condemned by the noble conduct we have considered? Let us be aroused, then, from our lukewarmness. If religion is anything to us, it should be everything. Reproach, rebuke, life, death—these things are as nothing compared with God's truth. O, stand by that truth—let nothing lead you away from it. Make the Saviour alone the foundation of your hopes, and let nothing induce you, either in life or in death, to "turn from the holy commandment delivered unto you." REV. JAMES CARTER.

A NEW TESTAMENT CHURCH SHOWED TO HAVE THE THREE ORDERS OF CLERGY.

THERE is scarcely one doctrine of religion that is systematically treated of in Scripture. Principles lie scattered through the Bible; it is left to us to collect them and put them together. It is just so with respect to the constitution of the Church. We have not given to us a formal description of its order and arrangements; we are left to collect these particulars from facts.

It would only weaken our cause to say that there are no obscurities in the declarations of Scripture on this head—to say that it is quite evident that bishops, priests, and deacons are a plain and obvious institution of Scripture. It is not in fact so. Neither is the doctrine of the Trinity; in truth, scarcely any doctrine of Scripture is so. But there is suffi-

cient light given to us, taken in connexion with the writings of the early Christians and the universal practice of the Church, to satisfy a candid mind of the divine institution of Episcopacy, and in general of the scriptural character of the peculiarities in government of the Church of England. It must be recollected that the canon of Scripture was completed at about seventy years after our Lord's ascension, and that the design of all the New Testament writings was to settle men's minds as to the important doctrines of religion, rather than to discuss a point which was never a matter of dispute while the apostles lived; we may therefore expect that what was written on this subject in Scripture will appear to be thrown out incidentally, rather than made a matter of formal statement.

We may also conclude, that, in the matter of Church government, the apostles would naturally adopt, as far as it was possible, the rules and orders of the Jewish Church; it is from this Church their ideas of the subject would be founded. Now in the ancient Jewish Church there was—1. The high priest; 2. The priests, the sons of Aaron; and 3. The Levites. With these preliminary observations, we come to state the manner in which we can gain the clearest ideas of a New Testament Church.

A New Testament Church.—We have the circumstances of one Church brought before us very much at large in Scripture; we mean the Church of Ephesus. This Church was formed by St. Paul, who preached in that city and neighbourhood for two years,* and through his instrumentality the "word of God grew mightily, and prevailed,"† till, throughout Asia, Paul persuaded and "turned away much people" from their idol gods, to serve the true God. Here there was a very large city, in which, and its neighbourhood, multitudes were obedient to the faith.

Now there were in Ephesus many congregations;‡ and yet the whole together is called the Church that was at Ephesus.§ This may all be gathered from the texts here referred to.

We contend that there were over this Church a bishop, priests, and deacons. During St. Paul's stay it is evident that he would hold a station pre-eminent over those whom he might appoint as ministers; and the place and office which Paul held we conceive to be that occupied by bishops.

But we have a most satisfactory method of proving this point—we have two epistles written by St. Paul to the very person who succeeded him in his post, giving his successor a large and full account of his duties, and of the duties of all the other officers of the Church. We allude to the epistles to

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* Acts xix. 10. † Ver. 20. ‡ Acts xx. 28. § Ver. 17.

Timothy, who was ordained "the first bishop of the Church of the Ephesians."*

Now let us hear what were the duties assigned to this primitive bishop.

1. He had a charge over the teachers of religion; he was to take care that they taught sound doctrine, and to restrain them if they did otherwise.†

2. He was to hear any accusations which might be brought against them, to examine witnesses, and give his decision on the subject.‡

3. He was to rebuke publicly and authoritatively whoever of them might offend, in order to deter others from misconduct.§

4. He was to ordain the ministers of the Church by laying on of hands, and to decide as to the qualifications of applicants.‖ Two classes alone are spoken of as holding "office" in the Church. He receives, in the third chapter of the first epistle, an ample description of the qualities which these ought to have, in order that he might know the grounds on which to accept or refuse candidates.¶ These two orders were, first, bishops; secondly, deacons.** But, independent of these authoritative acts which were committed to him, he was also to "preach the word himself, to be instant in season and out of season,"†† in the great business of saving the souls of men.

Thus, then, we find that Timothy, beside his business of a teacher of religion at Ephesus, was also to have a charge over the other ministers who laboured there: he was to ordain them, to restrain, rebuke, and exhort them, as occasion might require. Upon the whole, we find that in the Church of Ephesus there were three authorities:—

1. Timothy; 2. the bishops; 3. the deacons.

The office which Timothy held was the apostolical office.‡‡ St. Paul expressly says that Timothy worked the work of the Lord as he did himself.§§

Timothy would also be called in the apostolic age, "The angel of the Church of Ephesus."‖‖

The word *bishop* means *overseer*, and the overseers of the Church were also called *elders*, which is in the Greek language *presbyters*.

Thus the three orders in the Church of Ephesus were called in the primitive age—

1. The apostle or angel of the Church of Ephesus.
2. The bishops or presbyters of the Church of Ephesus.

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* Subscription to second Epistle. † 1 Tim. i. 3. ‡ Chap. v. 19. § Ver. 20. ‖ Ver. 22. ¶ Chap. iii. 15. ** Chap. iii. †† 2 Tim. iv. 2. ‡‡ 2 Cor. viii. 23; Phil. ii. 25, where the word translated *messenger* is in the original *apostle*. §§ 1 Cor. xvi. 10. ‖‖ Rev. ii. 1.

3. The deacons of the Church of Ephesus.

But by degrees, when it became desirable to reserve the name of apostle for the twelve chosen messengers of the Lord, it ceased to be applied to those who presided over the particular Churches—these obtained the name of *bishop;* the second order was called *presbyter;* and the third still retained the name of *deacon.*

It is objected to us that we call the second order in the Church *priests,* which they say means a *sacrificer.* Certainly we do apply the word *priest* to those who offered sacrifice in the Old Testament, but this is not the proper use of the word. "If it be well examined (says Mede), *priest* is the English of *presbyter,* and is *improperly* used for a *sacrificer.* For who can deny that our word *priest* is corrupted of *presbyter?* Our ancestors, the Saxons, first used *preoster,* whence, by a further contraction, came *priste* and *priest.* The high and low Dutch have *priester;* the French, *prestre;* the Italian, *prete;* the Spaniard only speaks full *presbytero.*"

From all this it will be seen that we have a scriptural ground for our three orders of bishops, priests, and deacons. Many other arguments might be brought from the sacred writings to prove our point. We choose to bring forward this as appearing quite satisfactory to our own minds, and as being very intelligible in its nature.

Concluding Remarks.—So plain does the matter appear to us, that we should feel utterly uncomfortable if the present constitution of the government of the Church of England were altered. We imagine a peculiar excellence in the form that we enjoy. We imagine that it is calculated, if acted upon in its spirit, to prevent broils in congregations, and to save us from the evils of divisions. When we know that our scriptural and reasonable form of government accords with all the writings of antiquity; that it is the very form of the Clements, of Ignatius, of the Justins and the Polycarps, of the Chrysostoms and Augustines of ancient times—those worthies who sealed the truth with their blood, and enlightened the world by their writings—we feel a peculiar degree of pleasure in reflecting that this is the form which our thinking forefathers chose for the Church of England.

The Scotch, when they formed their Church, chose to go by the advice of a modern divine, Calvin. Most of the Reformed Churches abroad acted in the same way, or else used their unassisted reason as their guide. The English alone, determining neither to be led by their own fancies nor by second-hand authorities, went to the fountain-head, and interpreting Scripture by the light of antiquity, formed a Church which has been the admiration of the world, and we may truly say, the peculiar instrument of sending abroad the light of truth to all mankind.

IMPORTANCE OF CHURCH MUSIC.*

HOLY SCRIPTURE RECORDS ITS USE AND SANCTIONS ITS EMPLOYMENT.

It appears that the inventor of musical instruments was an antediluvian. We read (Gen. iv. 21), that "Jubal was the father of all such as handle the harp and organ." While the brevity of the divine record of the first sixteen centuries of the world scarcely allows more than a passing notice of the worthies of the antediluvian world, we have this striking notice of one as the founder of the musical art. As the "father of all such as handle the harp and organ," it appears he was not so much the inventor of musical instruments, as one eminent for performing upon them; and as the leading professor of those days instructing, as a father, a numerous band of aspirants to musical excellence. But while he and his pupils were swept away with the flood of the divine anger, his art perished not. Whether the family of Noah or a future generation revived the art we know not; but we find that in the time of Moses musical instruments were in use, and employed for sacred purposes. For immediately upon the escape of the Israelites from Egypt, we find mention of a whole band of musicians, male and female, headed by Moses and Miriam the prophetess, the sister of Aaron, who "took a timbrel in her hand; and all the women went out after her with timbrels and with dances," singing that triumphant song of Moses, praising the Lord God for his power and goodness in delivering them out of the hands of the Egyptians. (Exodus xv. 1). "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." And here we find the precedent for the antiphonal chant, which has been the custom from the earliest age of music in the Christian Church; for we read (ver. 21), that "Miriam and the women, when they had taken their timbrels, answered them (taking up the chorus responsively to Moses and the men), "Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

Here, then, we have a striking fact as to the employment of music and song on the first great occasion of the assembled multitude of the Church of Israel—on their deliverance from the cruel bondage of Egypt—and a glorious chorus it was;

* From Lecture on "Importance of Church Music," by the Rev. J. Cooper, M.A., incumbent of St. Jude's, Bradford, Yorkshire; delivered before the members of the Bradford Church Institution, 1844. Bradford: E. A. W. Taylor. London: Rivingtons.

for it appears they all sung, men and women, Moses the prophet and Miriam the prophetess taking the lead. And if Moses, the prophet—the ministering servant of the Lord—the leader of the people, was instructed in the art of singing, to lead off the chorus, why should not every prophet or priest of the Lord be qualified to do the same? And if Miriam, the sister of Moses—the prophetess, was similarly qualified, and took the lead in the response, why should Christian ladies be afraid to let their voices be heard in the congregation of Christian worshippers?

But we must proceed to notice the peculiar provision made for the musical performance of public worship, when the Israelites had obtained a peaceful settlement, and they had repose to attend properly to such matters. David being seated on the throne, proceeded to arrange Church matters in a manner becoming their improved condition as a nation; and amongst other important arrangements, he instituted and established a choir composed chiefly of Levites, but including some of the priests, who were to minister, in courses or turns, with instruments of music. "And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel. Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals; Benaiah and Jahaziel, the priests, with trumpets continually before the ark of the covenant of God." (1 Chron. xvi. 4-6).

The choir thus established for the tabernacle was prepared for the service of God in the glorious temple built by Solomon: and it appears that the number of Levites employed as musicians, vocal and instrumental, at the time Solomon came to the throne, was no less than "four thousand" who "praised the Lord with the instruments, which I made (said David) to praise therewith." (1 Chron. xxiii. 5). These were divided into twenty-four courses or bands, so that a suitable number were employed at a time, and probably there was a constant succession of praise going on in the house of the Lord day and night. We have every reason to believe that the music and singing of the Jewish worship was as perfect as their poetry. And as the poetry of the Jewish Scriptures stands unrivalled for sublimity and beauty, and Jehovah inspired the writers of the psalms for his worship, we may well conclude that, under the direction of so divinely inspired a poet as David was, he acted under the same divine influence in the appointment and regulation of the musical expression of his sacred poetry, and that more than an ordinary amount of skill in music was acquired by the choir of the temple of the only true God.

This provision for the worship of God by his ancient people was evidently preserved as an integral part of their service until their captivity in Babylon, when in their sadness "they hung their harps upon the willows;" and there we find their heathen conquerors admiring their musical and poetical skill, and asking as a favour, "Sing us one of the songs of Zion." And how pious—how beautiful—how affecting—the reply: "How can we sing the Lord's song in a strange land?" Yes, doubtless the musical services of the temple were preserved, as much as any other portions of their service—all of which were more or less neglected by their declining zeal in the service of God and by their idolatries.

But when other things were reformed, the musical department was reformed also, as we read was the case in the times of Hezekiah and Josiah (2 Chron. xxix. 25-28; xxxiv. 12; xxxv. 15); and after the return from captivity, by the restorers of the temple, Ezra and Nehemiah. (Ezra iii. 10, 11; Neh. vii. 44; x. 39; xii. 27-29.

Surely, then, there is a marked importance given to music in the Jewish worship as more or less essential to the due expression of praise and adoration, thanksgiving and prayer. Seeing such abundant provision was made for it, and such pains taken to restore it, when it fell into neglect, it must have had the divine sanction as a matter of some importance.

PENDRAGON.*

BY THE REV. JAMES HOLME, A.B., VICAR OF KIRKLEATRAM.

MOUNTAIN warrior! thro' the dell
The battle cry oft pealed for thee;
Beneath thy stroke the foemen fell,
And many a widow's groan would tell
Thy victory.

* *Pendragon* was the term used to denote the *dictator*; who was chosen by the British chiefs as their head to oppose a general enemy. Uter Pendragon was a most powerful chieftain, and greatly dreaded as a warrior. In the earlier ages of our history he seems to have had the principal sway in Briton. The ruins of his massy tower in Mallerstang were repaired by the famous Anne, Countess of Pembroke, in the usurpation of Cromwell. There is an old proverb in use respecting this great feudal baron—

"Let Uter Pendragon do what he can,
Eden will run where Eden ran."

He attempted in vain to cause the river Eden to surround his tower. Hence the fruitless attempt is still memorialized by the proverb. Uter Pendragon was the father of the heroic and good King Arthur.

Peerless in strength, woe to the men
Who dare thy dreaded wrath defy!
Thy voice is borne from glen to glen;
O'er lake and mountain, marsh and fen,
Thy vassals hie.

But is thine arm invincible?
Unlimited thy sovereign sway?
Own'st thou no law but thy proud will?
Shall nature too thy wish fulfil,
And thee obey?

Tho' thousands at thy call have stood
To guard Pendragon's tower,
In vain thou strivest with the flood,
Thy voice is not the voice of God,
Nor thine his power.

Saw'st thou his scowling thunder cloud?
His wrath in streams of lightning break?
Majestic Wild-boar-fell has bowed,
Pendragon shook, when long and loud
The Almighty spake.

Presumptuous chief, when thou hast done
Beyond the mightiest deeds of man,
Rich trophies gained, and battles won,
Thy will is crossed; "Eden will run
Where Eden ran."

Biography.

ARCHBISHOP SHARP.

A NATIVE of Bradford, Yorkshire, this archbishop joined Christ's College, Cambridge. He became archdeacon and prebendary by the recommendation of the "Attorney-General," whose chaplain he was. He was rector of St. Giles's in the Fields, and Dean of Norwich. He was suspended for preaching against Popery, but restored, and he became Dean of Canterbury.

A main reason for our taking notice of this archbishop at present, is his *habitual devotion*—to some traits of which we advert, for the admiration of his disposition, and for example to others.

When the weather permitted, he was wont to exercise himself out of doors. The church porch was a place where he was accustomed to offer his orisons. "A grass walk, hedged

on each side with yew," he would term "the temple of praise," and there be delighted to "pour out his soul" unto God. And there he is said to have "had such delightful intercourse with God, as would affect him to a very great degree." His own account at one time was, that he had exercised himself in so "unusually ardent a manner, that he thought he was never so rapturously devout in his life." Such was the tenor of his deportment and inclination, that a saying of his is recorded, that "he could not bear to live a day, if it were not for the comforts of religion." Oh, this was a truly estimable declaration—would that you and yours, reader, might have the same to say, and say it faithfully! The prayerful habit he had pursued never forsook him to the last on earth, for continual prayer was his. "He ordered the daily service in his family"—so had he prepared to meet his God, that he had hope in his death, of which he informed the partner of his joys and cares. A little time before he expired he told his lady that "he should be happy."

Reader of *The Churchman and Village Churchman*, whosoever thou art, see to thy "temple of praise." See to being "taken up with God." See to "delightful intercourse" with him. See to "the comforts of religion" from time to time. See also to "prayerful disposition," that there may be hope in thy death, and sweet prospect of happiness. Justly has it been said by one, whose poetical writings afford the last words of Archbishop Sharp—"How soon doth man decay!" So that neglect the things that make for peace, and they may be for ever hidden from thine eyes! "Turn ye, turn ye" from your evil ways, "for why will ye die, O house of Israel." The day of grace yet shines. The bow of promise yet invites. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" from sin to glory! E. W. B.

THE DEATH OF ROBERT CECIL, EARL OF SALISBURY,

SECOND SON OF THE GREAT LORD BURLEIGH.

BY THE RIGHT HON. T. P. COURTENAY.

Lord Salisbury did not live to the close of the Parliament, in which the "great contract" was discussed. In February, 1612, he began to show an indifference to public affairs, which particularly appeared in the case of Vorstius. He had a complication of disorders, and a great depression of spirits, occasioned, perhaps, not more by those disorders than by the uncomfortable position of public affairs.

At the end of April he left London for Bath, accompanied

by his chaplain, John Bowles, afterwards Bishop of Rochester, and his secretary, John Finett; and others of his official followers either accompanied or joined him.

The journey occupied six days, a period not much exceeding that which would, in 1612, have been occupied in it by a person in health. But it was a most painful journey; nor did frequent changes of posture or carriage afford "any ease that lasted," as his chaplain tells us, "longer than his imagination."

The dying minister was received, each night, at the house of one of the principal persons of the country through which he passed. On the first night he got no farther than Lord Chandos's at Ditton; on the second he slept at Causam, Lord Knowles's, and then at Mr. Doleman's, at Newbury; Mr. Daniel's, at Marlborough; and Laycock, at Lady Stapleton's.

At Bath he tried bathing; and, at first, discovered such cheerfulness of humour, and decrease of unfavourable symptoms, that his attendants began to entertain hopes of his recovery; but these were soon dissipated, and, after sixteen days' stay at Bath, Lord Salisbury resolved to return towards London with all his weakness. He set forward on the 21st May, and was again hospitably received at Laycock.

Of the last days of Salisbury, his chaplain and secretary have each left an account; that of the former is the more interesting, to those especially who set a value upon death-bed testimony borne by celebrated men to the truths of religion. It is from this account that I am enabled to refer, for the first time, to the sentiments of Robert Cecil upon serious matters. His hopes of eternal life, and his consequent indifference to death, were expressed in his very first conversation. Not having so read his Bible as altogether to exclude the moral virtues from the means of obtaining salvation, he did venture, while praying to God for the pardon of his particular sins, to protest with satisfaction that he had so far performed his duty to his neighbour as to be enabled to say, that—there never was a man in the world but that he could take him by the hand if now he were dying! But we shall see that he placed no undue reliance upon his own merits:—

"You know (he said to Dr. Atkins, his physician) how I confessed with Mr. Dean, of Westminster (George Montaigne, afterwards Bishop of Lincoln), and yourself, concerning the state of my soul; how I truly confessed my sins, professed my faith, forgave all my enemies, made my peace with God, received the message of mercy from you, and had the seal of the holy sacrament. Know ye now, that I have the same faith—I am of the same religion. I doubt not but God will have mercy upon me, for his son Jesus Christ's sake, although

great and many have been my sins; for which sins of mine (he added in a more questionable sentiment) God hath laid this sickness upon me."

He expressed great thankfulness for the lingering nature of his disease, which had weaned him from human thoughts and cares, and had taught him to know there is no happiness upon earth; which made him most willing to die, to come to that blessed place where is no change nor misery. "Yet one thing (he added, with a consciousness of previous negligence) troubleth me—that I could not have come to this resolution if God had not thus afflicted me."

He expressed so earnestly his desire to avail himself of the mercy that his faith promised him, as to excite an apprehension in his attendants, among whom were now Sir Michael Hickes and others, that he would reject the medicines offered; and some of them quoted the authority of St. Paul (Phil. i. 23, 24), who, though quite ready to die, yet wished to live for the sake of his Philippian flock.

Of this ill-timed flattery Cecil was impatient, and likened himself rather to the lost sheep of the Gospel, than to the favoured apostle of the Gentiles. With the exception of some allusions to his servants and children, of whom he spoke with great affection, and with an earnest hope that they would lead religious lives, his speech now consisted entirely of humble confession and repentance of his sins, confidence in his salvation through the atonement by Christ, and resolutions of amendment if it should please God to revive him, of which however, if I form a correct judgment, he had as little of hope as of expectation. He was visited at Bath by his old friend Sir John Harrington, then paralytic and a cripple; and to him also he expressed the religious confidence which was uppermost in his mind. To his son and heir, who came to Bath on hearing of his father's danger, he addressed this short and pregnant exhortation:—"Oh my son, God bless thee! The blessing of Abraham, Isaac, and Jacob light upon thee! My good son, embrace true religion; live honestly and virtuously—loyally to thy prince, and faithfully to thy wife. Take heed, by all means, of blood, *whether in public or in private quarrel*, and God will prosper thee in all thy ways." This interview was followed by the sacrament. Such was throughout all this time the energy of his mind, and its direction to the subject of religion, that on hearing that a very good sermon had been preached at the church, he sent for the preacher, and after assuring him that "he embraced, with his heart and soul, the religion publicly professed in this land, and did hope to be saved by the alone merits of Jesus Christ," desired to have the heads of his sermon. By degrees his mind began to wander, and his voice to fail. In the last connected sentences which he uttered, there was perhaps something too

much of reliance upon the messenger, rather than the message. The chaplain observed, that "God had given to his ministers a power to preach remission of sins, and that, according to that faith and repentance which he saw in the dying man, God did certify by him (the chaplain) that he was in a state of salvation." "Then (quoth my lord), you have a power." I answered (says Mr. Bowles), "Yes." "From whence?" "From the Church by imposition of hands." "From whence has the Church this power?" The clergyman answered "from Christ." "Oh! that is comfort—then I am happy." On Saturday, the 23rd of May, the party left Laycock for Marlborough, and on the next day, after having prayed, and apparently in the act of prayer, Robert Cecil sank down and breathed his last—without groan, or sigh, or struggling.

It is probable that the near approach of death, and the presence of the chaplain, who now constantly attended him, excited his particular attention to religion. Of his private habits, in the previous part of his life, there are no reports, nor any account of him by a religious person; but it were unfair to presume that the opinions and hopes which were developed at this time, had now their first existence in his mind. It was the case perhaps of a worldly man awakened to a closer contemplation of heavenly things, but not of an unbeliever or a reprobate, called by the fear of death for the first time to think of God.

MERIT.

The term "merit" (as deserving reward), cannot properly be applied to any human action, however good. In speaking of the works and deeds of others—when we see a kind, generous, or benevolent action performed, we say, "such conduct is highly commendable;" "he is a very good man;" "that was a noble and generous action;" and so on. And in so doing we act rightly. Man can only judge of his fellow-men by their outward actions; and charity forbids that we should judge the motives of others not to be pure and good. But strictly, or scripturally speaking, there is no such thing in the sight of God as human merit. "We have all sinned, and come short of the glory of God." "There is none that doeth good, no not one." "When ye have done *all* that is commanded, say we are unprofitable servants—we have done that which it was our duty to do." Does not our Church (and in which she is warranted by Scripture) teach us this doctrine? In her eleventh Article she says—"We are accounted righteous [that is, accepted] before God, *only* for the merits of our Lord Jesus Christ, by faith, and not for our own works or deservings." And in her thirteenth Article—"Works," what

are called pious and charitable works, "works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity; yea, rather that they are not done as God hath willed and commanded them to be done [by faith, and in the name, and for the sake of Jesus Christ], we doubt not but they have the nature of sin"—that is, do not spring from motives, which, in the sight of God, are pure and holy, but contrawise. And again, the fourteenth Article—"Albeit that good works, *which are the fruits of faith, and follow after justification*, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily *of a true and lively faith.*" In other words, that although we may be enabled, by "the grace of Christ," to perform good deeds, yet, seeing that all we do is, in our fallen nature, mixed with sin, even those "works which are the fruits of faith," cannot of themselves be pleasing to God, but are accepted *only* for the sake and through the merits of our Lord Jesus Christ. It is therefore evident that, viewed by the light of Scripture and the doctrines of our Church, there is no such thing as *merit* to be found in fallen humanity. J. F. K.

Notices of Books.

The Ancient British Church defended from certain Errors intended to be received as Truths, by the Author of the "Life of St. Austin." Edited under the superintendence of the Rev. J. H. Newman, B.D. By a Welsh Clergyman. London: Painter, 342, Strand.

A MASTERLY defence of the Ancient British Church, and a thorough exposure of the dishonesty by which the Author of the "Life of St. Austin" attempted to pass off error for truth.

The Spirit of Dissent towards the Church of England; clearly proved in a Letter from a Clergyman to his Parishioners. Halifax: Leyland and Son. London: Rivington. 1844.

THIS tract contains a painful proof of the spirit and working of Dissent; and what renders that proof more unanswerable and convincing, is the fact, that it is in the very words of Dissenting teachers. Let not the members of the Church imitate those whose tone and temper are so opposed to Gospel principles, but rather pity and pray for them, and by love and kindness show them "the more excellent way."

The Jasper clouded, and the Rainbow round the Throne. A Farewell Sermon, preached in the Church of St. James, Ratcliff, on Trinity Sunday, June 2, 1844. By the Rev. R. A. Willmott, Curate. London: Nickisson, Regent-street.

THE sermon of one who is full of zeal in his Master's cause, and has a warm affection for the flock, from whom he is about to be separated.

SUPREMACY OF PETER.

THE following arguments against the supremacy of Peter and his Roman Episcopacy, are chiefly from Bishop Barlow:—

1. That the Romans were Gentiles. 2. That St. Paul was the Apostle of the Gentiles. "And he said unto me, Depart, for I will send thee far hence unto the Gentiles." (Acts xxii. 21). "The Gospel of the uncircumcision was committed to me, as the Gospel of the circumcision was unto Peter; for He that wrought effectually in Peter, to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." (Gal. ii. 7, 8.) 3. Paul was two whole years at Rome, and established a Church there; it cannot be proved by Scripture that Peter ever was there. 4. The care of all the Churches lay upon St. Paul; no such thing said of St. Peter. 5. St. Paul made orders and constitutions for the good government of all the Churches, without authority, leave, or commission from St. Peter; no such thing said of St. Peter, either in Scripture or primitive and pure antiquity. 6. St. Paul wrote a long and excellent Epistle to the Romans; St. Peter did no such thing. 7. St. Paul wrote to the Galatians, Ephesians, Philippians, Colossians, Timothy and Philemon, and never mentions Peter, or sends any salutation from him. In Collossians iv. 10, 11, he mentions five individuals, and says, "These only are my fellow-workers," &c.; in 2 Timothy iv. 16, "At my first answer no man stood with me, but all men forsook me." These passages sufficiently prove that St. Peter could not have been at Rome while St. Paul was, much less that he was supreme, or even bishop.

Treasury.

"CHRIST'S power over all flesh shall appear in ruling his Church in heaven, and in imparting to them the blessings of glory. 'He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.' It seems absurd to suppose that he, who is emphatically termed the Prince of Peace, shall enjoy his power only while wars and opposition remain, and shall be divested of it when enemies are conquered,

and peace established by their destruction. No, my brethren, he shall for ever continue the King of his Church, the channel through which all their bliss is conveyed, the bond of their union with God, and the medium of their access to him. The spring and security of all the happiness of saints in heaven is this:—'The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.' Every enjoyment will be enhanced to them, and doubly relished, when received from the hands which, for their redemption, were nailed to the accursed tree. Scarcely could Christ be said to give eternal life to as many as were given him by the Father, if he only bestowed on them the first fruits of that life, not the full harvest. Imagine not that when Christ has conducted you to the palace of the Father, his relation to you as Mediator, and his acts of kindness to you, in consequence of that relation, cease. No; "he ever liveth to make intercession for us." His throne is for ever and ever. And it is the everlasting kingdom of our Lord and Saviour Jesus Christ, into which an entrance shall be ministered abundantly to his faithful subjects. Christ is called our life, which must mean that as he now imparts to us the blessings of grace, so hereafter he will impart to us the blessings of glory. When the marriage of the Lamb is come, the Church will not receive less from her Heavenly Husband than when she was only espoused to him. And when the redeemed shall reign for ever and ever, surely the Redeemer shall not cease to reign."—*Dr. Erskine.*

"SEEK AFTER GOD."—How are we to seek God? We are to seek God in the revelation which he has given us of himself, and his holy word. We are to seek him in his ordinances and in his sacraments; in the privacy of our closets, in secret meditation and prayer. We are to seek him in his providences, both in prosperity and adversity; but in all things we must seek him with our whole heart. We can have no comfort, no peace, if our hearts are divided between God and the world; on the contrary, we grieve his Holy Spirit; God will not accept the offering of a divided heart, "it is an abomination unto him"—"ye cannot serve God and Mammon;" for, as St. James says, "A double-minded man is unstable in all his ways"—"Let not that man think that he shall receive anything of the Lord." Let us always remember the commandment—"Thou shalt love the Lord thy God with *all* thy heart, with *all* thy mind, with *all* thy soul, and with *all* thy strength."

"Whoever thinks he can acquit himself to God, has wrong notions of God, of himself, of duty, of sin. Either he considers God only under the single idea of mercy, or he knows nothing of his own great corruption, or contracts duty into a narrow compass, or fixes the guilt of sin at a low rate."—*Rev. Thomas Adam.*

"'How shall we sing the Lord's song in a strange land?' (Psalm cxxxvii. 4). The formalist, considering 'seven times a-day' to be an infringement of the sacred canon, 'Be not righteous overmuch,' pays his customary service twice a-day. He says his prayers, and he says his praises too, and his conscience slumbers again. And it is sad to think that there should be times of slumber with the Christian, when he little differs from him. Oh! let us be alarmed at every symptom of such a state, and 'find no rest to our spirit' until we have regained something of the frame of hearty and overflowing praise. If there be a heavenly nature, there must be a heavenly heart. Tongue and heart should be set on fire by love. But the Christian sometimes feels that he must not praise. He has not sensible tokens of love to call him forth, and therefore his harp is suffered to 'hang upon the willows,' and he cares not to take it down even to 'sing one of the Lord's songs in this strange land.' But how little does he remember that this service of praise is the most successful means of resistance to the despondency of unbelief! Many have found, with Bunyan, 'When I believe and sing, my doubtings cease.'" —*Rev. C. Bridges.*

Consider always what thou art, whose thou art, and where thou art.

Error hath always most words, like a rotten house that needs most props to uphold it. But simple truth requires least cost, like a beautiful face that needeth no painting. No greater sign of innocence, when we are accused, than mildness.

Church Notices

FOR THE MONTH OF SEPTEMBER.

Sept. 21. St. Matthew the Apostle.—St. Matthew, or Levi, son of Alpheus, was a publican; in other words, a person who farmed taxes imposed by Roman authority. He became a follower of Jesus, and an Evangelist as well as an Apostle. *Evangelist* comes from a word signifying the Gospel.

Sept. 29. St. Michael and All Angels.—Concerning St. Michael, the Archangel, see Rev. xii. 7, &c., Jude 9.

Angels are those heavenly messengers, whose existence, and appearance to the Patriarchs and holy men of old, are expressly stated in the Old Testament. They are likewise mentioned in several passages of the New Testament. (Luke i. 11, 26; ii. 9; xxii. 43; Heb. i. 14; Rev. xxii. 8, 9).

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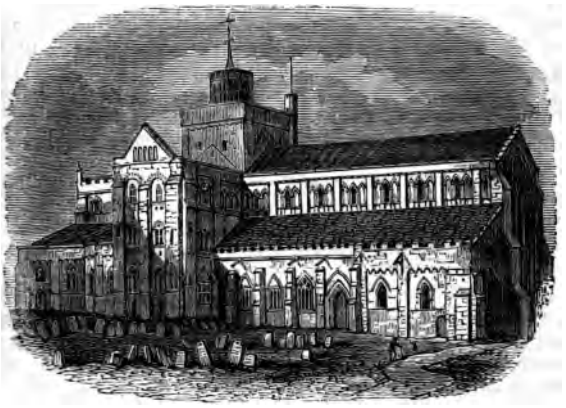


ROMSEY ABBEY.

THIS abbey was founded by Edward the Elder, for nuns of the Benedictine order. Edward's daughter, Elfrida, was the first abbess. In 967 the foundation was augmented by Edgar, whose son Edmund was interred in the abbey church. All the first abbesses were of royal birth, and eminent for their sanctity.

About the year 992 it was plundered by the Danes; but the nuns, with the relics and other articles of the greatest value, had been previously removed to Winchester, through the precaution of Elwina, the abbess. An enumeration of some of the possessions of this monastery appear in Domesday-book, in which it is called the Abbey de Romesyg. In 1085, Christina, cousin to Edward the Confessor, took the veil here; and to her was entrusted the education of Matilda, daughter of Malcolm, King of Scotland, and subsequently wife of Henry I. In the next reign, Mary, daughter of King Stephen, became abbess, and was induced to quit her charge by Matthew,

younger son of Theodore, Earl of Flanders, to whom she was married, which step so excited the indignation of the Papal see, that she was compelled to return to her conventual duties, after having borne two children. The benefactors to the abbey were numerous, and its revenue at the dissolution was valued at 528*l.* 8s. 10¼d. In the 35th of Henry VIII. the site was granted to the inhabitants of the town, and three years afterwards to John Bellew and R. Bigot.

The town of Romsey is situated in the hundred of King's Lambourn, Andover division of the county of Southampton. It is of great antiquity, and its name is of Saxon origin. The living, which comprises the two parishes of Romsey Infra and Romsey Extra, is a discharged vicarage, in the archdeaconry and diocese of Winchester, rated in the king's books at 20*l.* 18s. 1½d., and in the patronage of the Dean and Chapter of Winchester.

The church is dedicated to St. Mary, and formerly belonged to the abbey.

THOUGHTS ON SCRIPTURE.

Dan. iii. 18.

It is deserving of being remarked that there is not one sin forbidden in all the Ten Commandments so solemnly and so strictly as the sin of making images to worship them, or to bow down to them. This is worthy, nay, most important, to be remarked and attended to; for God—and remember, God, not man, gave and wrote the Ten Commandments—never does anything without a cause; and if he forbids this sin more strictly, more repeatedly, and under more awful sanctions than others, we must see at once that it is very heinous in his sight. But is what we are stating the fact? Let us bring it to the proof.

The first commandment then, is, "Thou shalt have no other gods before me." The sixth—"Thou shalt not kill;" and the rest which follow simply forbid the sins which they mention. The third is—"Thou shalt not take the name of the Lord thy God in vain;" adding, also, "that the Lord will not hold him guiltless;" *i. e.*, that the Lord will hold him guilty "that taketh his name in vain." The fourth requires us to keep holy the Sabbath-day; tells us how we are to keep it holy, *i. e.*, by ceasing from our daily work; explains also that our families, as well as ourselves, must observe it as a day of rest; and gives us the reason, "because it is the Sabbath of the Lord our God." The fifth enjoins us to honour our parents, and holds out a promise that, by rendering obedience to it, our days shall be lengthened.

The first, sixth, and four following commandments, then, contain a solemn injunction: they are simple commands to abstain from certain sins. The fourth is of the same nature, except that in it the manner of its observance and its intention are explained. To the third commandment is added a warning, and to the fifth a promise. And now what is there in the second? Observe, first, its precision: it forbids the making of any image or likeness for worship or reverence. But see how precise is the language, as if it were intended that there should be no possibility of mistaking or evading it—"Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Language could not possibly be stronger. And thus further: "Thou shalt not bow down to them nor serve them;" neither with thy soul nor with thy body, neither inwardly nor outwardly, shalt thou give them any reverence. Is not this enough? No; God adds further both a warning and a promise; and this is the only commandment in which he does so—a warning of a most fearful kind to the disobedient, and a gracious and most encouraging promise to the obedient—"For I, the Lord thy God, am a jealous God." Need we show the effects of jealousy upon those who do not receive the affections which are due to them? If we did, we should feel that God did not use this word without a meaning. But he tells us his meaning—"visit the iniquity of the father upon the children unto the third and fourth generation of them that hate me." Those, therefore, that are guilty of this sin are bringing a curse, not only upon themselves, but upon their children and their children's children. And then there is a promise most consolatory to the obedient—"Showing mercy unto thousands of them that love me and keep my commandments."

We are not, then, saying more than the word of God warrants, when we affirm it to be a fact which cannot be denied, that the sin of making images, to worship or to bow down to, is more strongly forbidden than any other that is mentioned in the whole of the Ten Commandments.

Dan. vi. 5.

What a noble character is that of Daniel! His very enemies could find against him none occasion nor fault. And why could they not? Was it because he sought the good opinion of men? Or was it that he, in this way, hoped to obtain some purpose of his own? No; such were not his motives. His enemies' search was fruitless, "forasmuch as he was faithful"—faithful to his God. They were compelled to acknowledge that they could not find any occasion against him, except they should find it "concerning the law of his

God." How much does this speak for the piety of Daniel! From what they had seen, his enemies hoped, and with reason, that he would rather peril his life than fail in the duty which he owed to his God. Words cannot describe a nobler character than this. A stranger in a strange land, far from his home and the ordinances of religion, the temple of his God burnt to ashes, he still continued faithful, determined to be true to his religion and true to his God.

And how attentive was he to the duties of the kingdom! His enemies "sought to find occasion against him concerning the kingdom," but they sought in vain. He had done no injustice; he had neglected no duty; he had not been guilty even of error or mistake. How industriously, then, must he have laboured! The chief of the three presidents who were to receive the accounts of the whole business of the realm, how much must have come before him! Yet he had neglected nothing—he had failed in nothing. No business of importance had ever been passed over; no matter of difficulty but had been decided according unto right ..... The plan adopted by the enemies of Daniel, for the accomplishment of their purposes, was to obtain the enactment of a law which he could not obey without sinning against God. Accordingly, the presidents and princes assembled themselves before the king, and, after the usual salutations, addressed him in these words:—"All the presidents of the kingdom, the governors and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions."

The falsehood of this statement gave, then, no concern. All the presidents of the kingdom had *not* consulted together for any such purpose; for Daniel, the chief president, had not himself been consulted at all, yet they scrupled not to say that *all* the authorities of the realm were altogether unanimous in asking for such a law. They therefore petitioned the king to "establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." Darius, flattered by a law which was to put such honour upon himself, and little suspecting the object which the framers of it had in view, at once, and without hesitation, "signed the writing and the decree."

And now we cannot sufficiently admire the noble conduct of Daniel. He was soon made aware that the writing was signed: he knew perfectly well the intention of the decree—and what did he do? Did he consider with himself that he must now abstain altogether from prayer to his God, that his life might be saved? Or did he resolve to pray in some secret recess, where he could not be discovered? Or did he deter-

mine to offer up his thoughts, his affections and desires, unaccompanied by the outward signs either of gesture or word? No; he did none of these things. In words most beautifully simple his conduct is narrated—"Now when Daniel knew that the writing was signed, he went into his house;" just as he had been accustomed to do; "and his windows being open in his chamber towards Jerusalem"—as it was usual for them to be—"he kneeled upon his knees three times a day"—as had long been his practice—"and prayed, and gave thanks before his God, as he did aforetime." Bold, faithful, blessed Daniel! well may he be enrolled amongst the favoured servants of the Most High! We wonder not that he was addressed, by a messenger from heaven, as a "man greatly beloved." Daniel prevented from praying to his God! Daniel forbidden to offer a petition to the Most High! But nothing shall prevent him from enjoying communion with God. His body shall rather be torn to pieces by the lions, than his prayers shall be hindered. And observe that "three times a day" we find Daniel at prayer—"three times a day." But was Daniel a man of leisure? Had he much time to dispose of, and but little occupation? Be reminded again that he was chief of the three presidents, the prime minister of the empire; that he had business to attend to of various kinds and of the greatest importance. Be told, also, once more, that so attentive was he to his duties, that his bitterest enemies could neither accuse him of error or fault. Yet "three times a day" do we find Daniel at prayer! Hear this and blush, if there be one person who reads this who deceives himself with the thought that he has no time to attend to the concerns of his soul. No time for the things that belong unto your peace! No time to prepare for death and eternity! Then what have you time for? Have you time to ask, "What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?" And have you no time—not a moment's time—to ask that weightier question, "What must I do to be saved?" Daniel had time, though he had to watch over the affairs of an empire; and you must have time, if you value your souls. If you have not time, you must make time, or when eternity shall burst upon your view, you will find it to be—an eternity of misery.

What examples have we before us in this book of Daniel! What fixed determination to be ruled solely and entirely by the declarations of God's word! Whether enjoined, as in the case of Shadrach and his companions, to be guilty of that which the word of God had forbidden; or, as Daniel, forbidden to do what God had enjoined, the result was the same. Shadrach, Meshach, and Abednego would not bow their heads to the image that was set up, though they were to be cast into "a burning fiery furnace;" Daniel would not refrain from praying to his God, though his doing so should expose him to

the horrors of a "den of lions." They "believed in their God!" And, as we have seen, he did not fail them in their time of need. O follow their example—have faith in God's word—believe his promises, his warnings, and the directions of his mouth; and you shall not be confounded. He will not fail you—he has *promised* you pardon if you truly repent, and turn to him through Christ; he has *warned* you against seeking it in any other way, most solemnly declaring that there is no other way in which it can be found. He has *promised* to grant all your petitions, if you pray earnestly to him in the name of his dear Son; and he has *warned* you that you worship (and prayer is an act of worship) the Lord your God, and that him only shall you serve. He has given you the full revelation of his will, as far as he has seen it needful, in the Bible; telling you that the Scriptures are "able to make you wise unto salvation, through faith which is in Christ Jesus;" warning you, in this declaration, that you exalt nothing else to a level with his word. And what would you have more? You have promises; you have warnings; you have precepts; you have example—what is there wanting in order that you should be saved? O pray for the blessing of God upon what you have, and think upon Daniel. The fear of the den of lions could not keep him from prayer; whilst the fear of what is worse will not lead some to pray. Let this not be your case. Pray earnestly and perseveringly to Him to whom alone prayer is to be offered up, and pray in the name of Jesus; and pardon, grace, support, direction, all things needful for time or for eternity—but in a matter of such importance, hear the promise given in the words of God's book—"Whatsoever ye shall ask the Father in my name, he will give it you."—*Rev. James Carter.*

Chapters on Churchyards.

No. V.

In our last article under the above title we endeavoured to point out the evil and folly of the present modern fashion of monumental inscriptions—a fashion so contrary to the practice of former days, and so opposed to that Christian grace of humility which would desire that *too little* rather than *too much* should be said. We now turn to expose a practice, if not of a tendency equally pernicious to good morals, at least equally offensive to good taste, viz., the selection of devices with which the tombs of our churchyards and the monuments in our churches are adorned.

A valued contributor to the pages of our Magazine, in an article entitled "The Village Churchyard," which appeared in

a contemporary, has the following remarks, which are not unsuitable as introductory to our present paper :—

"The devices by which the Greeks strove to brighten the stern realities of death, and mitigate the sorrows of survivors, blend the elegance of their own tastes with the traditions derived from earlier ages. A butterfly upon the extremity of an extinguished lamp held up to heaven; Love leaning upon an inverted torch, the flame thus extinguishing itself; a rose sculptured on a sarcophagus—were true and touching emblems by which the Grecians pictured death."—*Mrs. Riley.*

We agree with the foregoing, so far as the emblems employed being expressive of the depth of their sorrow and the warmth of their affection; but we do not see in any of their devices the expression of a hope beyond this life—rather the contrary. The reversed or extinguished torch means that hope is at an end, and that the soul no longer exists. The same general explanation may be given of all the other devices used by nations not enlightened with the light of Christianity.

In a small work, entitled "A Tract upon Tombstones," the following pertinent remarks appear :—

"There remains one more offence against propriety and good taste which is very common on gravestones, and which I will therefore mention. I allude to the ornaments which are usually introduced, in low relief, above the inscription; and these consist chiefly of cherubs, doves, scythes and hour-glasses, mattocks and shovels, sculls and cross-bones, urns, and reversed or extinguished torches.

"I suppose there are persons who admire those conventional forms of ugliness *(cherubs)*, with puffy faces of pink and white, black (often squinting) eyes, gilt hair and wings, which are intended as representations of one order of the holy angels. Certainly, if tawdriness of colour can attract these things look *smart* enough when they come out of the stonemason's yard; but let a few months pass, and see what a change has taken place! The summer sun has faded the red of the cheeks, and the damps of the winter have covered, perhaps, one half of the face with a mouldy green, so that the remains of its former brilliancy only make this ugly representation still more hideous. I do not say that a sculptured angel, keeping watch, as it were, over a tomb, would not be an appropriate emblem there; but cherubs, as they are commonly represented, would be much better omitted; for the work is so ill executed, that the ideas suggested by it are rather ludicrous than solemn.

"In some places, a *dove*, with extended wings, is more common than cherubs at the top of a head-stone. If this is meant as an allusion to the Holy Spirit, I think that a more inappropriate place could hardly have been fixed upon; for when a person has ceased to live, the means of grace are ended, and the Holy Spirit no longer strives with man. Perhaps, however,

it will be said that the dove is an emblem of the deceased person's innocence. Alas! such a symbol is unfit for even the best of us.

"I remember seeing this ornament sculptured on the tomb of a man who had been a market-gardener. The bird was represented as hovering, with outstretched wings, the tail raised and the head downward; but the design was very coarsely executed. The neck looked like the stalk of a plant, the spreading tail like long narrow leaves, and the oval body (which was gilt) being marked with indentations, the poor man's neighbours took it into their heads that his tomb was ornamented with a flying pine-apple—of course an allusion to the profession of the deceased.

"*Scythes and hour-glasses, mattocks and shovels, sculls and cross-bones,* being frequently intermingled, and placed, as it were, in a group, at the head of a gravestone, may be classed together, and one condemnation passed on them all. It is not that they are unmeaning, or that their meaning is objectionable, but they are mere symbols, and not very imposing symbols; while the *grave itself*, over which they stand, is a stern, and awful, and striking reality, awaking far more solemn thoughts than these mere types of mortality can do. Besides, they are altogether defective in inspiring the thought with which the view of a grave should always be attended—the thought, namely, of that which is beyond the grave, and of the time when death shall be swallowed up in victory. Scythes, and sculls, and spades might be appropriate enough for a heathen, but a Christian wants something *more.*"

Having stated what is objectionable, it is only right we should state what is not:—

"There is *one* emblem, perfectly unobjectionable, perfectly appropriate—full of solemnity, full of consolation—which raises hope, and dries the tear, and turns mourning into gratitude; which, while it reminds us that we are sinners, reminds us of the means of pardon; which, while it shows us the penalty of sin, and thereby humbles us to the dust, at the same time cheers us with the thought of Him who paid the penalty—who rose triumphant from the grave—who is the resurrection and the life; who will change our vile bodies and raise them from the dust; who hath hallowed the grave and gate of death into the passage of immortality; and who, having himself overcome the sharpness of death, hath opened the kingdom of heaven to all believers. That emblem, I need scarcely say, is the CROSS."*

(To be continued).

* To the adoption of the *crucifix* there may be very strong objections raised; to the simple *cross*, surely none. If it be allowed when placed at the eastern end of the church, it cannot be unallowable when engraven upon a tombstone.

SCRIPTURE THE RULE OF FAITH.

It is by Scripture that you must be ruled. "What saith the Scripture?" is the first question that you should ask. Scripture, then, tells you of pardon through Christ. Scripture makes known to you a Saviour able and "willing to save to the uttermost all that come unto God by him." But Scripture tells you of no other way of acceptance; nay, it assures you that there is no other way. Scripture tells you that if you pray to the Father in the name of the Son, your prayers shall be heard. But Scripture does not tell you to pray to any other being; and the praying to other beings is contrary to Scripture. Scripture, in short, leads you to God, in the way of his Son, by the influence of his Spirit. "Repentance towards God"—"faith towards our Lord Jesus Christ," wrought in the heart by the power of the Holy Ghost—this is the sum and substance of the teaching of Scripture; and whatever contradicts this, contradicts the word of God. Prayer to God the Father, in the name of God the Son, by the help of God the Holy Ghost—this is the only acceptable prayer revealed to us in Scripture. Follow, then, the Scripture—rule yourselves by it, and you will have the comfort, as well as the security, of building on the word, not of man, but of God. You will have the assurance, too, that you are walking in those ways which were trodden from the beginning; for Scripture, like its Author, is incapable of change. It is true that the members of the Church of England are again and again told that theirs is a new religion; but they may unhesitatingly say that it is the religion of Scripture, and that is saying, in one word, that it is both the old religion and the true religion. If any less-informed person should be at a loss, when asked the question—where was your religion before such a time? let him answer at once—It was then where it is now; it was at every time where it will be at all times—in the Scripture of God. If any attempt to lead you astray, by telling you that theirs is the old religion, say that you do not know, and that they cannot tell you, of any religion that is older than Scripture. Point them to Christ, and show them from Scripture that salvation through him was preached by himself and his apostles—by patriarchs and prophets—and was revealed by types and ordinances to Abraham, to Noah, and to Adam himself.

J. C.

REAL PIETY IN HUMBLE LIFE,

EXEMPLIFIED IN THE LIFE AND DEATH OF ABRAHAM SCOTT.

BY THE REV. W. MORGAN, B.D.

"Mark the perfect man, and behold the upright: for the end of that man is peace." (Psalm xxxvii. 37).

WHILST I was engaged one evening, about twenty-two years ago, in catechizing the young people of the town (Bradford, Yorkshire) where I was curate, a poor man, of a respectable appearance, leading a little girl by the hand, entered the church, and seemed to be desirous of speaking to me. On coming to a pause, I looked towards him, expecting to hear what he had to say to me. He came forwards, and in a very respectful and modest manner, requested to have his daughter admitted into the number of my catechumens. To this I most readily assented, as it was my duty to comply with the rubric at the end of the catechism, in the Book of Common Prayer, "openly in the church to instruct and examine so many children of my parish, sent unto me, as I should think convenient;" and it would greatly tend to promote the growth and advancement of religion in our land if the succeeding rubric were strictly observed, which enjoins "all fathers, mothers, masters, and dames, to cause their children, servants, and apprentices (who have not learned their catechism), to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that is appointed them to learn." On asking his name and place of residence, he said that it was Abraham Scott, and that he lived about two miles from the town. Having often found that the name of a person, especially if it be a name mentioned in Scripture, affords an easy and familiar introduction to some religious conversation, I expressed my hope that he was desirous to imitate the good example of the patriarch Abraham, his namesake, by "commanding his children and his household after him, that they should keep the way of the Lord, to do justice and judgment, that the Lord might bring upon" (Gen. xviii. 19) him those blessings which he had so graciously promised to all the spiritual children of Abraham—to believers in the Lord Jesus Christ. (Gal. iii. 7, 8, 9). He replied, that he had often been led to think of that and other similar texts, which he had read, and heard read at church; and said that he wished, by the grace of God, to do his duty to God as a parent—that he had a large family—that he was a weaver—that, as he had received good instructions himself,

he was anxious that his children should enjoy the same advantages—and that he trusted that it was his earnest prayer to God to bless his endeavours. O that all parents were thus impressed with the vast importance of a religious education for their children! Being much pleased with this short conversation, I gave him suitable advice and encouragement; he then retired, and the little girl remained among the children.

Before we proceed further with his history, I would inform the reader that the little girl, Abigail Scott, who was thus brought among our "little flock," did not disappoint the expectations of her father, but continued to "receive instruction well." She was a constant attendant at church and the Sunday-school for some years. By some means she took a severe cold, which threw her into a decline, of which she died, after giving every satisfactory evidence that the means used by her parents to "bring her up in the nurture and admonition of the Lord" (Eph. vi. 4) had been, under the divine blessing, crowned with success. One of my fellow-labourers in this parish preached a funeral sermon on the occasion of her death, which showed the advantages of early instruction—when it pleased God to make the address useful to several *young* persons, as also to a pious *old* man, who received much good from it. May every such example teach and encourage other parents to "train up" (or as it is in the margin of the Bible, *catechize*) "their children in the way they should go, and when they are old they will not depart from it." (Prov. xxii. 6). We have here God's *command* and *promise* for our warrant in this "labour of love." It is to be feared that there is a very great neglect of *Christian* education; we cannot, therefore, be too earnest in warning parents, and instructors of youth in general, of their guilt in this respect, and in exhorting them to attend diligently and devoutly to the practice here so forcibly recommended: let the *commands* of God be obeyed, with *prayer* to God for a fulfilment of his *promises*; and then we cannot doubt of ultimate success; for "He is faithful that promised." (Heb. x. 23). Were not Eli and others punished for neglecting this duty? (See 1 Sam. ii. iii). May every effort that is now so laudably making by the Christian Church, for promoting the best interests of youth, be supported by man and blessed of God! May we look to that adorable Saviour who received little children, for his Spirit to accompany and prosper our labours!

We now resume the history of Abraham Scott. As I had frequent opportunities for observing his general conduct at church, in his family, and in his business, I feel no hesitation in recording the following particulars respecting him. He was an excellent singer, and he understood music correctly. He took great delight in joining this part of divine worship, though he was equally attentive to every other part of the

Church service. Wherever he was, he appeared to be a humble and industrious man. He had a good report among his neighbours, and I felt myself happy in numbering him in that highly respectable class of our working people, who are, in their sphere, an ornament to their Christian profession and to the community at large. To these "poor the Gospel is preached," and *many* of them receive it in simplicity. Their Saviour was poor for our sakes; and through his great "poverty they became rich" indeed. (2 Cor. viii. 9). They love that Saviour, and they rejoice in his salvation. Why should not *all* our peasantry and labourers be thus religious and happy? Is not the Scripture a guide to them? Are not means used to instruct them in the knowledge of it? If the reader be a poor man, let him ask his own heart, whether he paid due attention to the Gospel, and whether he has experienced it to be "the power of God to his salvation." (Rom. i. 16). Let him, if poor or rich (it matters not), pray fervently to God for the teaching of his Holy Spirit, to give him a knowledge of his fallen state, of his need of a Saviour, of the way of recovery from the fall to the image of God, and of the real evidence of true conversion. All men are concerned in these momentous truths, for all "have sinned and come short of the glory of God" (Rom. iii. 23); and "the wages of sin is death." (Rom. vi. 23). It is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 11). It is, therefore, a question of infinite importance to every one of us, "How can man be justified with God?" (Job xxv. 4). There is but one way. "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings." (Art. 11, of the Church of England). "By the deeds of the law shall no flesh be justified in the sight of God: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe." (Rom. iii. 20, 21, 23). We would, therefore, say to all, "Behold the Lamb of God, that taketh away the sin of the world." (John i. 29). "Whosoever believeth in him shall not perish, but have everlasting life." (John iii. 16).

(To be continued).

A CALL TO THE PROTESTANTS OF ENGLAND.

PROTESTANTS, awake, assemble!
Or for ever fallen lie;
Is it not a time to tremble,
When the fatal blow is nigh?
When the foe's unhallowed finger
Rests on God's eternal word,
Shall his faithful servants linger?
Will they then desert their Lord?

Shame to this long-favour'd nation,
Shame and sorrow be her meed,
If the ark of her salvation
Be abandoned in its need.
Brightly on the page of story
Deeds of other days may shine,
But the sun of Britain's glory
Will 'mid scorn and woe decline.

Sworn to keep the faith of Jesus,
Can we perjured traitors prove?
Lo! from yonder heaven He sees us,
With a look of anxious love!
Oh! with such a look to chide us,
Such a quenchless love to cheer,
With our martyred sires to guide us,
Can we bow to sloth or fear?

Hark! our sister island, weeping,
Calls to us across the wave—
"Christian brothers, are ye sleeping?
I am wounded—come and save!
Think, if ye refuse assistance,
Who will pity or deplore,
Should the light that gilds existence
Sink ere long on England's shore?"

Yes, we come!—the spell is broken!
'Tis the summons of the Lord!
Protestants the vow have spoken;
Hear it, earth, and heaven record!
Like our fathers, we may perish
On the glorious battle-field;
But what they could die to cherish
We will never live to yield!

How full of *terror* will the proceedings of that day be, wherein all secrets shall be disclosed, all actions examined, and all persons judged? That will be *the day of the revelation of the righteous judgment of God* (Rom. ii. 5). This is the time of darkness, and therefore of disputes and quarrels; but then the wisdom and justice of divine Providence shall be made manifest to all; *for every one shall receive according to his work:* and none will wonder at the sentence when they have seen the evidence. Then the most secret impurities, the most subtle hypocrisy, the most artificial fraud, and the most dissembled malice, shall be laid open to public view. For then *God will bring to light the hidden things of darkness,* and *will make manifest the counsels of the heart* (1 Cor. iv. 5). Then all the intrigues of lust and ambition, so much the talk and business of this world, will be nothing but men's shame and reproach in the next. With what horror will they then behold all the sins of their lives set in order before them, when they seemed in this life, next to the committing them, to design as much as may be to forget them? Happy men! if their consciences were like their table-books, that they could blot out and put in what they pleased. Then all the black catalogue of their sins would be presently expunged, and they would have nothing to be seen there but the characters of what at least seemed to be good. For though men be never so vicious, they neither care that others should think so of them, nor they of themselves. Of all things, they do not love to dispute where they cannot answer, and that is their case in all their retorts of conscience upon them. They know that there is no drolling with so sour a piece as that within them is, for that makes the smartest and most cutting repartees, which are uneasy to bear, but impossible to answer. Therefore they study their own quiet, by seeking to keep that silent; and since they never hope to make conscience dumb, they would have it sleep as much as may be: and although the starts it sometimes makes show that the most sleepy sinners have some troublesome dreams, yet, if it does not thoroughly awake in this world, it will do it with a vengeance in another. Then there will be no music and dancing which can cure the biting of this *tarantula* within; no opium of stupidity, or atheism, will be able to give one minute's rest. How will men then curse themselves for their own folly in being so easily tempted, and all those who laid traps and snares to betray them by! What different apprehensions of sin will they have then from what they have now, while they are beset with temptations to it! Oh! will a forsaken sinner then say, "Had I ever believed, as I ought to have done, that this would have been the fruit of a

sinful life, I should have taken more care to prevent this misery than I have done! But, oh the folly of intemperance, the mischief of ambition, the rage of lust, the insatiableness of covetousness, the madness of debauchery, and the dullness of atheism! what have ye now brought me to, with all your pleasure, and promises, and flatteries, while I lost my soul in your service? Oh! that I had time to grow wise again, and once more to try whether I could withstand the cheats and witchcraft of a deceitful world! Now all my sins are as fresh before me as if committed yesterday, and their burden is heavier than the weight of mountains, however light I made of them then; I need no judge to condemn me but mine own conscience. Oh! that I could as easily see an end of my misery, as I do that I have deserved that there should be none!" Thus shall the Book of Conscience be opened at that day in the heart of every impenitent sinner, wherein, like Ezekiel's roll, he finds written, within and without, *lamentation, and mourning, and woe* Ezek. ii. 10).—*Bishop Stillingfleet.*

AWAY TO THE MASS!

On seeing a number of professed Protestants attending the opening of a Roman Catholic Chapel.

AWAY to the mass! there is music as fine
As money can purchase, or science supply;
There is swinging of censers with odours divine,
And much that may ravish the mind through the eye.
O! once there were Britons who—but let it pass;
We are liberal now—so away to the mass!

As to which creed is true, since we cannot agree,
It were harsh to infer that one's neighbour is wrong;
'Tis as likely that I am in error as he;
Then why should debate the old rancours prolong?
We had fathers who reasoned not thus—but, alas!
The Briton is changed—so away to the mass!

There cannot be peril—the water they use
Is water; the wafer is but what it seems;
The crucifix, made of what metal they choose,
Is metal—then who is 't of evil that dreams?
Our fathers were men of a different class,
And would blush for such sons—but away to the mass!

Go, Protestant men, to yon edifice go!
  Encourage the rites, if you do not partake—
Encourage by joining and swelling the show—
  Your fathers would rather have died at the stake!
But then they were bigots—the man is an ass
That thinks as they thought—so away to the mass!

Take your offspring, your sons, and your daughters, to look
  On crosier, white rose, and on altar illumed;
Your fathers, that could not idolatry brook—
  Those fathers would sooner have seen entombed!
But those fathers sleep under the churchyard's rank grass,
And a new, giddy race—but away to the mass! R. S.

REMARKS ON CHANTS AND CHANTING.

(*Continued from page* 302.)

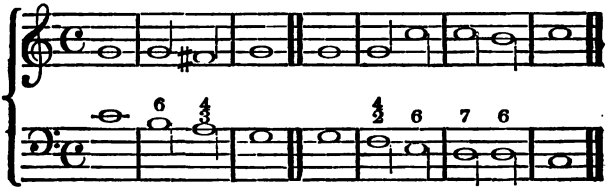
As to the construction of a chant, the rules laid down by Dr. W. Hayes, and quoted by Dr. Beckwith, are excellent—"The melody and harmony should be solemn and impressive; not trite, but elevating. The ear must not be surprised by harsh discords, though discords are not forbidden, except on the reciting notes." It is added, that "Dr. Boyce disliked every degree of volatility, either in the melody or harmony." Thus far, well: but there is room for additional remark. It is desirable that the reciting notes in the treble should never be higher than E* in the fourth space, nor lower than C in the first line below the staff. The nearer they are to the middle of these extremes, the better. In the contra-tenor the reciting notes should not exceed A; nor in the tenor, F. In the bass they should not be lower than G. It is also expedient that these highest and lowest reciting notes should occur only once in the same half of the chant; and that the reciting notes of the treble, or at least of the harmonies to them, should be as diverse as practicable. The effect, too, is pleasing, when the first reciting note is not the same as the final note. In a word, variety and smoothness, combined with good compass and "*good keeping*," are the essential qualities of a chant. Those chants, however, which in the treble scream above F, are intolerable. Crotchets should be sparingly used, except as passing notes. The rule which forbids a discord on a reciting note may be a little relaxed, but not so as to tolerate crude and startling combinations. The dominant seventh and two

* None of the oldest chants recite higher than D, and few of them so high.

of its inversions, the chord of the sixth and fifth, and that of the fourth and second, will perhaps be deemed sufficiently liberal. In some very modern chants there is a seemingly intentional departure from an established rule. As that rule is founded in nature and good sense, it ought not to be wantonly transgressed. The rule, as stated by Dr. Crotch, is this —"A passage must never begin, and never terminate, with the sixth and fourth." (Elements of Musical Composition, p. 35). In Bennett and Marshall's collection of chants, this rule is strangely and disadvantageously violated. (Ex. gr., No. 52, 127, 180, 191, 195, 213, &c.) Since the publication of this collection, other composers of chants have followed or copied their error. Possibly this notice of it will help to check it.

The irregularity of the rhythm of our chants is, by custom, so familiar to both the eye and the ear, that it would be fruitless, and almost pedantic, to attempt its improvement.

Of ingeniously constructed chants, few specimens of any worth are extant. There are some of an early date.* Dr.



Crotch's retrograde chant in G (No. 73, Beckwith; 99, Bennett and Marshall) is an admirable instance of ingenuity combined with other good qualities. There are, however, sundry versions of this chant; the latest and best is that which the Doctor arranged for Bennett and Marshall. Dr. Chard's double counterpoint chant in G minor (No. 60, Beckwith; 112, Bennett and Marshall) is intrinsically good, but it has rarely been used. There is a superior specimen of a double counterpoint chant, by Mr. Isaac Pring, in Bennett and Mar-

* "The grand chant," so called from its noble simplicity, *may* be an exception, for it is an instance of double counterpoint in the fifteenth. Whether it was constructed by accident or design does not appear; and probably it was never noticed before. Jones, of St. Paul's, turned it into a double chant, by assigning the tenor and counter-tenor to two trebles, but this process only spoiled it. An excellent single chant was formerly used at New College every twenty-second morning of the month; but it is omitted both in Dr. Beckwith's collection, and in Bennett and Marshall's. Its exquisite simplicity and its ingenious structure render it worthy of preservation. The treble is composed chiefly of semitones, while the bass is a descending octave. It is attributed to Mr. Savage, and is altogether an excellent old chant.

shall's collection, No. 91. It was long a favourite at New College, without, perhaps, any suspicion of the skill with which it is constructed. Compositions of this class are practically valuable only when their movements are so natural and pleasing, that the labour of their contrivance requires to be pointed out.*

Chants formed upon a tonic pedal note are not common, nor is it desirable that they should be. They are said to have originated with Mr. Jackson, of Exeter, whose well-known chant in B flat is the best he ever wrote, and the chief of its kind. (No. 83, Bennett and Marshall).

Chants in triple time have occasionally been attempted, but never with much approbation. Dr. Kemp composed a few in that measure; and one of them, long since forgotten, was in use at Christ Church, Oxford. Triple measure, independently of its elongation of the chant, may be deemed objectionable on the score of its opposition to the old Canto Fermo, in which triple time was never used.

Of late years, the double chant has nearly superseded the single. There can be no objection to this, provided double chants are so constructed as not to destroy what is too much overlooked, the antiphonal or responsive character of chanting itself. This antiphonal character is of no small moment: it is the special beauty, and almost the life, of cathedral psalmody. For proof of its scriptural antiquity, and for irrefragable arguments in favour of its continuance, the reader is earnestly referred to an able and interesting volume, "The Music of the Church," by the Rev. J. A. La Trobe."†

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* "To subdue difficulties has ever been esteemed a merit of a certain kind in all arts, and treated with respect by artists. However contemptuously these harmonical contrivances may be treated by the lazy lovers of more airy and simple compositions, the study of them is still of such use to musical students, that a profound and good contrapuntist has, perhaps, never been made by any other means. In the church they preclude levity, and in the chamber exercise ingenuity."—*Dr. Burney's Hist. Mus.*, vol. ii., pp. 508, 509.

† "The Instructions of Chenaanal," by the same respected author, ought to be read by every Churchman, and especially by every Church musician in the kingdom. Too many efforts cannot be made to rouse Christians from their criminal apathy respecting the praises of the Triune God "in the great congregation." Want of voice and want of ear are convenient excuses for *want of heart*. At all events, those equivocal defects are, generally speaking, not misfortunes, but faults—faults of either the parties themselves, or of their parents. Wherever there is a capability of articulation and hearing, there is also, at least in earlier life, a capability of singing. Were it otherwise, there would, speaking with reverence, be an unreasonableness in the command to *sing* psalms, and hymns, and spiritual songs. For, be it well observed, that command is not a whit less binding than those injunctions which direct us to "search

That the Hebrew psalmody was antiphonal, one half of the temple choir responding to the other half, is beyond a doubt. That the early Christians adopted a similar mode of singing is equally certain; and it is quite plain that the compilers of our evangelical liturgy intended the psalmody of the Church to accord with primitive custom. Their intention was eminently discreet; because no method of singing is either so lively in itself, or so animating to all who engage in it, as antiphonal singing.*

In some cathedrals antiphonal psalmody is duly kept up; but in others it is practically abolished, but not wholly forgotten. Instead of each of the entire sides of the choir chanting a verse in turn, the two sides in some way or other unite; either the men of one side cross voices with the boys of the other side, or the boys of both sides chant together. In either case, the prime object of the division of the choir is defeated, and the beauty of chanting is marred. Occasionally, as for instance at Bristol, each side of the choir sings two verses to the whole of a double chant. This practice, though it preserves antiphony, is extremely objectionable, if for no other reason, yet because it *needlessly* violates the ancient and authorized custom. It would be a far preferable deviation from the established rule to recur to the original Hebrew method of dividing each verse between the two halves of the choir, as that would secure increased attention and greater spiritedness of effect. The versicles which follow shortly after the creed, in the daily service of the Church, are instances of this method of division. One cause, and probably the main cause, of the evil alluded to, is the desultory and defective nature of most double chants. The majority of them, as many an intelligent organist must have felt, are composed not only without reference to antiphonal propriety, but with very little regard to even musical "keeping." Such chants naturally tend to violate the true responsive mode of chanting; for

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the Scriptures," to "pray without ceasing," and not to forsake the assembling of ourselves together. Many an individual who would blush to say—"I never read the Scriptures," feels no hesitation in saying—"Oh, I do not sing."

* Only let it be tried, for instance, by a company of Christians in a drawing-room, and the truth of the remark will soon be felt. If the custom was revived in our churches, and we were to sing as Moses and Miriam, and as Deborah and Barak sang, how noble and how exhilarating would congregational singing be, and how much more of it might be enjoyed! "It was (says Bingham) a method of singing so taking and delightful, that they (the primitive Christians) sometimes used it where two or three were met together for private devotion. As Socrates particularly remarks of the Emperor Theodosius, junior, and his sisters, that they used to sing alternate hymns together every morning, in the royal palace."

when the latter half of a double chant bears no resemblance to the other half, both sides of the choir must gradually cease to think of antiphony. If, therefore, antiphonal chanting is worth preservation, the nature of it should be better understood by our choirs; and, in addition to good single chants, only such double chants used as are antiphonal in their construction, or, at least, tolerably congruous in their phrases. For assuredly no reasonable person will dispute the truth or consistency of the proposition—*that if the Psalms are chanted antiphonally, the chant itself should be antiphonal.* The single chant by repetition becomes antiphonal. The double chant, therefore, ought to be so constructed as not to destroy what the single chant is designed to cherish.

As double chants of the kind proposed are by no means abundant, the chants in this volume are expressly intended to add to their number. If it be asked—"Wherein consists their peculiarity?" the reply is—"They are each formed upon a subject, and all are more or less antiphonal." That subject is frequently very simple, and never, it is hoped, very "*pretty.*" In many instances, it is contained in the bass of the first strain, and taken up in the treble of the second; while in every chant the latter half is a response to the former half. The response is made by either double counterpoint,* retrogradation, or some other species of imitation.

There are, as was intimated, a few, and but a few, chants constructed upon this principle. They seem, however, to have been so constructed more from accident than design, or, at least, more from an intuitive consciousness of the naturalness and propriety of such a construction, than from any clear conception of the principle itself. Almost all the oldest double chants contain traces of this principle, and they are generally in excellent keeping. In some of these there is an evident correspondence between the first strains of each half, but it is not kept up in the other parts. There are also many double chants which are identically the same in the first strain of each half, while the other strains are only varied a little. They consequently are merely single chants diversified in their cadences. Mr. Langdon, organist, first of Bristol, and then of Exeter Cathedral, in 1760, is said to have elicited this species of chant. He was followed by Dr. Dupuis, and then by Mr. Battishill, whose very popular chant in E natural gave rise to many of the same sort.

(To be concluded in our next).

* Double counterpoint is the invention and coupling of two such phrases as will make good melody and correct hearing when their relative position is changed—*i. e.*, when the lower part is made the upper, and the upper the lower. It is not always easy or desirable for double counterpoint to be strictly observed at the close of a chant.

Relative Duties.

NO. X.—THE DISTRICT VISITOR.

A LADY, who was a district visitor in the town of B—, under the pastoral charge of the Rev. D. D—, the incumbent of N—, relates the following conversations between herself and some of the people whom she visited :—

1. On going into the house of John E—, a joiner, she thus addressed his wife—"Good morning, Mary; how are you? Are the children well? For Jane and Betty were not in the Sunday-school yesterday." "No, ma'am (replied Mary), they were not, and I think they will go no more; for Betty has lost her beads there, and poor folks are not to have their children's things taken from them." "Lost her beads (said the lady); what need was there for Betty to have beads? I saw her come into the room, and she had no beads then about her neck; so if she had beads, she did not lose them in the school. Do you think that any of the teachers coveted and stole your daughter's poor beads?" "It is likely enough that some of your boarding-school misses, who now think they can teach anybody, took them away (said Mary), in an angry tone; for they cannot bear to see our children as fine as themselves. We pay for them, and we have a right to wear them. So we must lose the value of ten shillings, for the sake of your fine ladies." "Well, Mary (said the lady, mildly), you astonish me. You, whose family we had to relieve only a year ago for a considerable time—I think four months—now trade is good, and spend ten shillings in beads! Why not put the money in the savings'-bank, and let it bring in interest, so that such savings might benefit all the family at some future time of need?" "Why, ma'am (said Mary), I see no reason why my girls may not look as well as the grocer's or the butcher's daughters, who wear beads. And as for the savings'-bank, John Lee said that gentle folks get a good share of the interest. John Lee is a shrewd fellow since he went to the reform meetings; and we shall have all our eyes opened by and by to see." Well (said the lady), you do want your eyes opened to see that John Lee is a false guide, and that we have taught you the good and the right way. Let me ask you a few questions. Who is John Lee? Where——"

Just then Tom Jones, one of the Sunday-school boys, ran into the house, with a bundle under his arm, wrapped in paper, and laughing, cried out, "Mrs. Neale, has Betty lost her beads? Yesterday morning I saw her and some other lasses go down our lane, before my little brother was ready to go to school, and I saw that they had their new beads on, which they bought of that tramping pedlar that was hawking this

way last week. We lads thought we would make a little game of these proud misses, that wished to ape their betters, and we were contriving to get them off their necks. So, Mary, we set our wits to work, and running down in haste I snatched Betty's laces off her neck. My brother William got Lizzy Brown's necklace off, and we ran on to the school-yard, when the lasses came up. So we looked at them, and by and by Betty colours up, and said she would not be stared at by us. She never perceived that her necklace was gone till she was going to church; then she blubbered away fearfully, and ran home. But, as it was only a trick of ours to vex the girls for their pride, I brought the two back; let Betty take her own." Just then he turned round and saw the lady. He said, "I beg pardon, Mrs. C—," made his bow and ran away.

Mrs. C— then said to Betty—"Are you not ashamed, in the first place to let your girls ape, as Tom Jones said, your superiors? Are you not ashamed of your mistake, that the beads were lost in the school, when the boys took them off in the lane? Are you not ashamed of accusing the young ladies of *theft*? Are you not ashamed of your own pride and folly to get into such a passion in my presence? How unlike the meek and lowly Saviour! Is not such a spirit a sign of an evil heart, which must be changed by divine grace, to make you happy either here or hereafter? Put the beads by for shame, for even the boys laugh at them, and pray that you and your daughters may 'be clothed with humility.'"

Mary said nothing, but she betrayed a sulky spirit; so Mrs. C— rose from her seat and went away.

2. Mrs. C— now entered the house of Job Nelson, and seeing them all at work, she said, "I am glad to see you all industrious. I think you are all here, and you are all well." "Thanks be to our gracious God (replied Job), we are at present all well. Your kind attention to us last year, when the fever went through our street, preserved us all, and we now begin to see the best way. John Lee, with his idle lying trash, shall never tempt us away from church again. No; by God's help I will stick to my Bible and Prayer Book, and to the faithful teaching of our dear old pastor." "I am glad to hear that (said Mrs. C—). I will not detain you at present. Go on with your work. I brought you this week's tract, and I will take the other away, for I see it ready on the table for me. Next week, God willing, I shall call at the usual time, when you are not so busy, and will converse with you about the tracts and other things. Good-day to you all." They all rose up, thanked her, and resumed their work, singing one of their hymns.

3. Mrs. C— now called at the house of a woman who had recently come into the town, and who had called at Mrs. C—'s house to beg. "How do you do? (said the lady). I called,

as I invariably do, before I give any help, to see and know the circumstances of the family. So, if you please, tell me how many have you in family?" The woman answered, "There is my husband and myself?" "Are you no more? Have you any children?" "Yes, we have eight children." "Have you all got work? Who employs you all?" "The children, mistress, are all either wed, or gone to service; there is only John, my husband, and my ownself. He has work enough, God knows, and little enough for it. I am going to bake oat cakes, and to sell them, if I had brass to buy the meal. What can I do without a beginning?" The lady now hearing this, began to suspect that the woman and her husband were not the best managers in the world, as they had been a month in the town, in full work and good wages, so that he might have saved something to buy oatmeal. Mrs. C— asked, "Did you both go to church on Sunday, for I know Mr. D—, our good minister, called upon you?" Bless you, mistress, my husband go to hear parsons who have such great livings out of the poor folks' pocket! No; he, indeed! I go to hear, when I do go, the Particular Baptists, for they preach better doctrine in the chapel in Dark-lane, than all the parsons do." "I fear (said Mrs. C—) you do not understand how the parsons get their livings. Did you ever pay a farthing to your parsons at L— before you came to B—? And did not Mr. R—, the vicar of L—, save your husband from prison more than twice? I heard so: is it true? The parsons have as much right to their livings as you have to that gown you have about you; and it would be easy to prove that their livings are not so great as they are represented to be." "Well, mistress, as for that I know nothing about it—people say so; but I do not like the doctrines of the parsons. We have better doctrines at Dark-lane. Parsons are for ever preaching, *doing, doing*. Poor doings indeed, when we have *finished* salvation. There is no will free in man. God saves us all *through*." "Well, let me tell you (replied Mrs. C—) that you are partly right, but greatly wrong. Here you have been bearing false witness against the parsons, because you *heard* only, confessing you do not *know* anything about the matter. Your salvation, it is very true, is of God, and it is equally true that your destruction is of yourself. The Scripture says, "*Work out your own salvation with fear and trembling*"—and it also says, "*For it is God that worketh in you to will and do of his good pleasure.*" "I work, I work indeed! Mine is poor work! I can do nothing! Christ has done everything." "Has he repented in your stead? Has he believed in your stead? Has he left you no command to seek, to ask, to watch, to be holy, to love your neighbours?" "O no, mistress; Christ has done all." "Is your husband (says Mrs. C—) of the same opinion?" "O no, not he, mistress; he is not elected like me. He will not go

with me to Dark-lane. He sits at home a reading newspapers." "Well, then (replied Mrs. C—), it appears by your opinion that your husband has free-will and you have no free-will—that he is a reprobate and you are an elect; then you have nothing to do to get your living on earth, or to get to heaven. I am sorry for you both, for you are both wrong. Let me ask you, have you a Bible? Do you ever read it?" "La! mistress, I am no scholar; but my husband is; he reads the Bible every night." "Does he read it to you? Does he ever read the ten commandments, that you may see the sin of taking God's name in vain." "No, mistress, he reads it to himself." "Pray (said Mrs. C—) let me see the Bible he has, that I may point out some passages to you. I have one of my own in my pocket; but I want to mark some passages for you to read, or for your husband to read for you when you both have time, for I wish him to read to you."

The woman opened a box and pulled out a very handsome quarto gilt book, and on opening it Mrs. C— found that it was *Sibley's Astrology!* W. M.

(To be continued).

Sept. 5th, 1844.

Biography.

BISHOP LOWTH.

From Winchester, his birth-place, this notable prelate proceeded to New College, Oxford; he became "Professor of Poetry." He made the tour of Europe with a nobleman, whom he instructed; and he was appointed to the archdeaconry of Winchester. In Ireland, whither he had gone with the aforesaid nobleman, who was Lord-Lieutenant, he was made Bishop of Limerick, but he exchanged to a prebendal stall at Durham. He became Bishop of St. David's, and also Oxford afterwards; then of London. He might have been archbishop, but "declined, on account of his infirmities."

It has been remarked, that "eulogium itself can scarcely ascend to extravagance when speaking of him, either as a private individual or as a pastor of the Church of Christ." His amiability has been noticed as considerable. "As a husband, or the father of a family, he was as nearly faultless as the imperfections of humanity will permit." And this was the more observable, under the trying circumstances in which it pleased God that he should be placed. "His eldest daughter, of whom he was passionately fond, died, aged only thirteen."

He wrote a beautiful Latin epitaph, of which the following is one translation that has been given by Mr. Duncombe :—

"Dearer than daughter, paralleled by few
In genius, goodness, modesty—adieu!
Adieu, Maria! till that day more blest,
When, if deserving, I with thee shall rest.
Come, then, thy sire will say, in joyful strain—
O come to my paternal arms again!"

The following is another that I have read :—

"Dear! as thou didst in modest world excel,
More dear than in a daughter's name—farewell!
Farewell, my Mary!—but the hour is nigh,
When, if I'm worthy, we shall meet on high.
Then shall I say, triumphant from the tomb,
Come to thy father's arms, dear Mary, come!"

A second great trial was the death of his second daughter, Frances, as she was presiding at the tea-table, in company with Bishop Newton. A third trial was his son's dying, "in the bloom of youth."

Gem after gem dropping away, well might the heart of any parent be deeply affected, naturally by the *loss*. But to the *gain* the bishop had an eye, and to a blessed re-union! There is, I think, something very beautiful in the course of the latter translation, particularly where it is said—"When, if I'm worthy." Ah, this was no common indication of humility, that blessed grace—"When, if I'm worthy." Full of Christian and paternal love and hope, he feels satisfied of the blessedness of his child, through the merits of Jesus; and, whilst he would lean on him as to her, he would lean on the same Mighty One for himself, when he prepared to meet "the stroke of death with fortitude, and left this world in full and certain hope of a better."

Let not this glimpse of this valuable servant of Christ be forgotten. Rather may He whose glory fills the heavens give the dew of his blessing to those who would glean what they may from this example. "His piety had no tincture of moroseness—his charity no leaven of ostentation." "Whilst virtue and learning are revereneed among men, his memory will be respected and admired." E. W. B.

REFLECTIONS ON MARRIAGE.

In examining the subject of marriage, many important and serious considerations arise in the mind. Our Bible tells us that it was first instituted in Paradise by God himself, who pronounced that it was not good for man to be alone. He

therefore created Eve, to be an help meet for our first parent Adam. And in many parts of holy writ we find it recorded that marriage was expressly undertaken in obedience to the divine command; and our blessed Saviour, by his presence at the marriage feast of Cana of Galilee, where he performed his first miracle, confirmed it as being a sacred and holy estate. We therefore conclude, that "marriage is honourable in all" —that is, that all, without any exception or limitation, may, if they are so disposed in their heart, and there exists no impediment of kindred, or infirmity of body, enter into this holy state, in obedience to God's will, with the confident hope and expectation of his blessing upon their union; which thus renders them, however humble their station, honourable in the sight of all men. There cannot exist a doubt in the mind of any one who has studied the human heart and character, that the marriage state is most capable of yielding the greatest portion of felicity which we can enjoy in our present existence. Man is a social being; all his pleasures and delights are enjoyed only in fellowship with others. And what fellowship, however agreeable—what friendship, however strong, can compare with the communion which dwells between husband and wife? One in interest, one in heart, and one in hope, they reap a joy full of sweet peace, "with which a stranger cannot intermeddle," and glean a store of happiness where others search in vain—

> "They here abide in holy union
> With each other, and the Lord;
> And possess in sweet communion
> Joys the world cannot afford."

True it is, alas! that often it is far otherwise—when, from motives of avarice, the gratification of a blind and heedless passion, or from feelings of worldly pride, marriages are contracted, the most opposite results are produced; and, as Dr. Johnson has truly said, "there are perhaps few causes to which more unhappy marriages are to be ascribed than to a disproportion between the original condition of the two persons. Difference of condition makes difference of education, and difference of education produces difference of habits, sentiments, and inclinations; thence arise contrary views and opposite schemes, of which the frequent, though not necessary consequences, are debates, disgust, and settled hatred." But we must not reject or condemn the marriage state as incapable of answering the designs with which it has been wisely and mercifully established, because we sometimes see these sad results. It is a melancholy and humbling truth, that the greatest mercies of divine Providence frequently become a curse, instead of a blessing, by the corruption of the natural heart turning them to abuse.

In making choice of a companion for life, there are many things which it is highly important to our happiness to consider: for the union, once formed, can only be dissolved in death—"what God hath joined together, let not man put asunder." The contracting parties should be in the same rank or station of life, having the same tastes and inclinations, and possessing as nearly as possible an uniformity of intellect and temper. There should not be much disparity in their ages, the advantage always counting on the husband's side. They should marry at a suitable age—neither too early in life, before either the mind or the body have arrived at maturity; nor yet too far advanced, when the vigour of both are likely soon to become impaired; but, if practicable, as soon as they are able faithfully and judiciously to discharge their respective duties. If under the control of parents or guardians, *their* consent, as a matter of duty, ought to be obtained. They should also consider whether they possess the means of providing for the wants of a family, in that station of life in which they are placed, and making some provision for the day of necessity or adversity.

These are a few points which, if well considered and acted upon, offer every prospect of happiness to those who (as St. Paul says), "if they will, let them marry, only in the Lord"—that is, in unison with the Lord Jesus Christ; looking to him as their only hope, and all their salvation, and all their desire, and walking in the commandments of God. As has been beautifully observed by the Rev. Robert Philip—"It is a fact, that wherever there is a conscientious effort to live and love 'as being heirs together of the grace of life,' no state is so favourable or conducive to personal enjoyment in religion as married life. It is just as favourable to holiness on earth as it is *unnecessary* to holiness in heaven. If heaven cannot do without it, the earth cannot do without it." And unless they thus marry "in the Lord," they will look for happiness in vain. However splendid a union they may form—however bright their worldly prospects, they will soon discover that all the possess is only vanity and vexation of spirit. Piety is the life, the soul, the mainspring of all those tender and endearing sympathies, affections, and long-sufferings, which so peculiarly exist, and are often so strongly exhibited, in wedded love—more strongly, perhaps, than in any other relation of life. And why is it so? It is because they feel that they are united for eternity; that though, sooner or later, they must part on earth, it will be only for a season, to be re-united again in a far more blissful state, where "they neither marry nor are given in marriage," and where sin, and sorrow, and death shall never enter; but where they will be for ever with their Lord.

J. F. K.

ON BIGOTRY.

THE man who, at this day, happens to be so singular as to have fixed opinions, is almost sure to be styled a bigot. If his opinions be old-fashioned scriptural opinions, all the world consents to the propriety of his being called so. If he be an infidel, or a Socinian, or indifferent to all religion, and determined to remain so, then he is a liberal—a person of enlarged views—a philosopher! Let us not be led astray by mere words. What is bigotry? What is a bigot? We imagine a bigot to be a person who is obstinately attached to opinions which he has not examined into; not because the opinions are founded in truth, but because they are *his* opinions, or those of his party. A bigot loves to be in the dark—anything which would be likely to open his eyes he shuns as he would the pestilence.

You have no doubt often seen two youngsters engaged in a squabble—one insisting on his view of a case, and the other insisting on his. After fruitless endeavours to convince one another, each sticks his forefingers into his ears, and they carry on the controversy till both are exhausted, something like these terms—It isn't: It is. It isn't: It is: It isn't: It is. He that has the last word gains the day. Now these are two young bigots. Each wedded to his own opinion, unwilling to yield to the other, however right he may be. An old bigot differs very little from the boys just spoken of: he is a person who does not want to arrive at the knowledge of truth; his sole object is to be allowed to have his own way.

FIRMNESS OF CHARACTER.

It is quite a different matter when a man has viewed a question in every light, candidly heard his opponent's arguments, deliberately determined on which side truth lies, and having found the truth, determinately adheres to it. The determination of such a man is not bigotry, but firmness; his persevering refusal to yield up his opinions is not obstinacy, but courage and consistency.

There is no one so firm in this particular as a Christian—none so pliable as an infidel. "Confound your opinions (said one of the latter class to an unbending Christian on day); why don't you give them up, and let us be at peace? You are as obstinate as an old mule." "The reason (replied the other) is because I find them in the Bible, which I believe to be the word of God. Now let me ask you a question in return. Why do I generally find *you* so wavering on every subject—so loosely attached to your opinions, that every week you seem to have a new set of them?" "Well (said he), to tell you the truth, I believe the reason is because I find them nowhere

what I *know* to be the *word of man.*" This is the true
of the difference. The Christian has firm rock to stand
he knows the length and breadth, and height and depth
opinions, and not venturing beyond "his tether," he
imself possessed of a degree of certainty that prevents
om wavering. The poor infidel is at sea without rudder
ıpass—he is sure of nothing, and therefore puffed about
ry wind of doctrine—by every breath of opinion.

ATTACHMENT TO THE CHURCH.

are attached to the Church—why? Is it because we
not examined into the matter? Nay, but we have ex-
d into it, and that is the very cause of our attachment
We have examined the Church by the light of Scrip-
by the light of reason, by the light of history, and by
ht of the arguments of its adversaries; and all these
convince us of its essential excellences. Our expe-
has taught us that in no body of Christians can there
ınd more genuine, humble, self-denying piety than
e found in the Church. History shows us that our
h has been conformed to the image of the Church in its
ages. The doctrines and forms of our Church are
ural, reasonable, rational, and proper; and the argu-
of its opponents we find to be hollow arguments—
ed on a perversion of Scripture, a contempt of history,
total disregard of experience. These arguments are
ılly of this description:—Such a bishop is a bad bishop
refore down with the Church; such a parson goes a
unting—therefore down with the Church; and such
er is a pluralist—therefore down with the Church. Con-
ns which, we insist upon it, are not half so reasonable
following:—Such a man has a sore toe—therefore chop
head. This is, at least, just as sound an argument as
ormer. The Church needs reform we admit. It has
faults, but they are faults which require a remedy very
ent from that which its adversaries propose. They are
which spring, in the main, rather from the depravity
man nature, than from the causes to which they are
ally traced. If it should please God to pour out his Holy
upon his people, the Church might be rendered, without
hange in its constitution, as far as possible, a pure and
ss Church. What we want for the Church is the pious
ons of prayerful men. If we look to or trust to any
exertions than efforts of this sort, we deceive ourselves,
ıall injure the Church. It is most deplorable to be com-
l to hear, as we too often are, avowed infidels and men
toriously profligate characters clubbing their powers and
g the yell—"Reform the Church—let us reform the
ch—let us get at it—let us come at the bishops—we will

rob the scoundrels—WE will make it a pure and holy Church." Poor creatures! were they to look at home, they would find work, in the reform way, far more suited to their powers, and essential to their happiness, than Church reform. We trust that our humble readers will guard against allowing themselves to be led on to a real attack on religion, called by the name of a reform of the Church, by such characters as we have here spoken of.

STEDFASTNESS IN BAD TIMES.

We know that some, because the Church is an old Church, and its opponents very noisy opponents, are led to think that the Church is tottering, and they feel disposed to desert it in consequence—just as rats run away from an old house in stormy weather, for fear of danger. But rats are creatures we do most cordially dislike, and therefore we shall shun their habits of proceeding. We shall remain attached to the Church, not as idle lookers-on, but as anxious friends, labouring humbly to lead those who have the power to remove every evil that can be justly complained of; so that our Zion may be a praise in the earth. And we feel that we are no bigots, notwithstanding.

KIND FEELINGS TO THOSE WHO DIFFER FROM US.

But while we are thus conscientiously attached to the Church, shall we say anything against the Dissenters? Not a syllable. God may have his own reasons for allowing us to differ. We have no doubt but that they think themselves justified in the course they adopt. We claim credit for similar feelings.

It rejoices our hearts to hear of every instance of their usefulness. Our most anxious desire, our constant prayer to God is, that all his servants, whatever the variety of their unessential opinions, may be made abundantly serviceable in the great work of extending the kingdom of God. It is therefore far from our intention to assail any denomination of true Christians. But when we find the great business of vital religion retarded and counteracted by the falsehoods circulated against the Church; when we find the hearts of men, from the same cause, hardened against the Bible, and the mass of the people stirred up to the perpetration of acts that would be violations of the common principles of law and justice—acts that seem calculated to draw down the vengeance of God upon the mistaken persons who would commit them, and the country in general, we feel ourselves bound to cry aloud and spare not—to lift up our voice like a trumpet, and tell the people their sins.

THE RELIGIOUS INNKEEPER.

(From the *Friendly Visitor*).

I AM of opinion that in every lawful calling God has his witnesses and faithful servants, to convince us that those callings which are most abused, and the greatest sources of iniquity, may be sanctified.

It happened in one of the midland counties of England, some years ago, that an innkeeper became concerned for his soul, and set himself with all his heart in pursuit of the one thing needful—religion. His search was not in vain; from deep and humiliating views of his sinfulness, he was led, in the course of time, to discern the fulness and sufficiency of the blood of Jesus Christ to cleanse him from all sin. He received the perfect work and righteousness of Jesus Christ by faith, and became, not a nominal, but a real Christian. In a word, he became a new man, and felt himself to live in a new region. Many painful reflections, however, on his past sins were constantly passing through his mind, and it grieved him more especially, and above all, that his particular calling had been the occasion of much sin, and that even now his house, at times, was the scene of unhallowed mirth and wanton joy. What was to be done? Things (thought he) cannot possibly go on as they are. The question therefore arose, whether it was lawful for him, as a Christian, to continue any longer in his line of life? Many things were to be taken into consideration: he had a large family entirely dependent on him, and if he gave up his business, poverty and want seemed to stare him in the face; besides, should he give it up, he could by no means be certified but his house, being let to another, would again become the scene of equal, if not greater, wickedness. In this strait, however, after much anxious thought and earnest prayer for divine guidance, he determined to remain, and to glorify God in his present calling. He resolved to harbour no improper characters, and never to draw more than one pint of ale at a time, for any customer; by these regulations he knew his house would be still useful for the accommodation of travellers, and he hoped to rid himself of all his tippling customers. It is true, he had his doubts and fears, at times, whether he should be able to make business answer on his new plan, but he generally cut them short by faith in that universal promise, "Them that honour me, I will honour." So that, in the main, he trusted, by God's blessing, to be able both to pay his rent and to maintain his family.

In process of time, the religious innkeeper's peculiarities became known; he was universally respected as a man of great integrity, and his house was much frequented by travellers; although some, whose custom he cared little for, withdrew

their favours. On the whole, what was lost on one hand was more than made up on another.

The squire of the parish in which he lived kept a pack of hounds, and his house was consequently the resort of the idle, the gay, and the dissipated. In one of their convivial meetings the conduct of the publican became the subject of their derision and merriment, and they determined, the next time they went to the hunt, to put his religious principles to the test—they determined, if possible, to have more ale than his rule allowed. Accordingly, no long time after, the troop of hunters, greatly heated in the chase, hauled up at his house to bait their horses and take some refreshment. The landlord, with his usual attention and civility, took charge of the horses, to rub them down and bait them, while the good man's daughter within busied herself in preparing the refreshments, which were quickly devoured. Then came the drink: pint after pint was called for and drank, until each had been served with his allowance—for Betsy had counted heads, and scored with her chalk each successive flagon; and now that the scores had equalled the heads, what was to be done? More ale was called for, and how to refuse the squire she hardly knew; but her father's orders were not to be disobeyed. Like a dutiful daughter, therefore, she told the company she could not draw them any more, for they had had enough. "And who made you a judge of that?" cried one of the troop. "My father (replied the girl) never draws more than one pint for any one, and I have drawn that, sir, for each." On this the company became very noisy—some calling for the host, others exclaiming against his Methodism, whilst, in the midst of the confusion, the father stepped in, and so relieved his daughter from her trying situation. He told them briefly his reasons for adopting the rule, which he hoped they would value; but, whether or not, he would by no means break it to please even the squire. "More ale we want, and more ale we'll have," shouted one. "What has religion to do with drink?" cried another. "Hang him and his enthusiasm," cried a third. "Gentlemen (said the landlord, firmly yet courteously), I am sorry to disoblige you, but under no consideration will I draw you any more—my conscience will not permit me." "Perhaps my conscience, then, will not permit me to renew your license," rejoined the squire; while the doctor and the lawyer backed him, and besought him, the one to give him a pill, and the other to make out his mittimus. "As for that, sir, I cannot help it (replied the landlord); but I can help offending my God, and burdening my conscience, which I will never do to get the favour of men." The party, thus defeated, and seeing that remonstrance was in vain, left the house with many threats and much abuse.

On the way home, however, they cooled down, and in the

and agreed in admiration of the innkeeper's firmness and principle; indeed, one went so far as to propose that they should give him the benefit of a pint and refreshment as often as they went his way, which, meeting with no opposition, was agreed to. Thus leaving another proof of the faithfulness of God's promise—"Them that honour me, I will honour;" and that "He will make even their enemies to be at peace with them."

Notices of Books.

Immanuel; or, the Mystery of the Incarnation of the Son of God. Unfolded by James Usher, D.D., Archbishop of Armagh. Reprinted from the folio edition of 1647. London: W. E. Painter, Strand. 1844.

This is a useful reprint of a most valuable work. Those who are acquainted with Usher's writings will look for the all-important subject here treated of, to be handled with judgment and learning; an attentive perusal of which will fully justify the most sanguine expectations.

Life in Athens, in the Time of Pericles. Illustrative of Ancient and Modern Democracy. From the German of J. H. Von Wessenburgh. London: W. E. Painter, Strand. 1844.

Worthy of a careful reading. The volume displays considerable research and abundant wit.

Green Leaves; or, Lays of Boyhood. By Chas. Collins, M.A. London: W. E. Painter. 1844.

The humble and pious spirit which breathes through every page of this elegant little volume cannot fail to disarm the critic's sting, and ensure the poet a favourable reception, even though he were less deserving of notice than he is.

Miscellany.

ANECDOTE OF MR. THORNTON.

The late Mr. Thornton was applied to by a respectable clergyman for some pecuniary assistance. Mr. Thornton, having listened to his story, immediately gave him a draft for fifteen pounds. Whilst the grateful clergyman was still with him, the post letters arrived, and Mr. Thornton begged him not to go till he should see if he had received any news which might be interesting to him. Mr. Thornton began, accordingly, to read one of his letters, and after a considerable pause, said to his friend, "Here is a letter conveying bad news indeed: I have lost a very valuable ship, and certainly my loss cannot

be less than 20,000*l.* You must return me that draft, my dear sir; and to prove that I do not deceive you, read the letter which I have just received." What could the poor clergyman do? He recalled to mind the condition of his starving and sickly wife and children, and anticipated the grievous disappointment which his returning from Mr. Thornton without assistance would occasion. However, with a heavy heart, he handed the draft back to Mr. Thornton, and betook himself to read the letter, by way of concealing his distressed countenance. He soon perceived the loss was even greater than Mr. Thornton had mentioned, and all his hopes died away. In the mean time Mr. Thornton had been writing, and when the letter was returned to him, he said, "You see, my dear sir, how unpleasantly I am situated; however, here is another paper, which I desire you will put into your pocket." The poor hopeless clergyman took it, and on opening it, found a draft for fifty pounds. He looked at Mr. Thornton, as if doubting the evidence of his senses, who soon replied, "My dear sir, I perceive, that the Almighty is determined to deprive me of that wealth which he gave, and which he has so good a right to take away. I must be speedy, therefore, to give while any is in my possession."

THE SURPLICE.*

This elegant robe is probably the earliest, and certainly the simplest and most beautiful, of all ecclesiastical vestures.

The use of linen robes in religious service is of very early origin; at the institution of the Levitical law we read, "They made coats of fine linen of woven work, for Aaron and for his sons;" and again, that "Samuel ministered before the Lord girded with a linen ephod."

In the earliest period of the Christian Church robes of white linen appear to have been worn, not only by those ordained to the ministry, but by the general form of worshippers. In the Apocalypse frequent reference is made to this custom; they are there described as "clothed in fine linen, white and clean," "arrayed in white robes," and "arrayed in fine linen, clean and white." It was on the occasion of the admission to the Church through baptism, that Christians assumed for the first time this symbolical robe; and as that holy sacrament was most frequently administered on the feast of Pentecost, the great number of neophites in white dresses procured first the well-known name of *white*, or *Whit-Sunday*. Interesting vestiges of this beautiful custom still remain among us; for the very poorest nations present their infants at the font, and the maidens of England never fail to wear at confirmation snow-white dresses, emblematic of spiritual purity.

* From "Practical Remarks on some of the Minor Accessories of the Services of the Church," &c. By Gilbert J. French. London: Rivingtons. 1844.

There are two principal varieties in the form of white linen robes used in the Christian Church, known as the surplice and the alb. The surplice derives its name from the Latin words *super pellicium*, and in the early Christian Church it was looked upon as the symbolical robe of regeneration, worn, as these words imply, over the ordinary garments of fur or skins, expressive of man's natural fallen state.

The surplice, though purely a religious robe, is by no means distinctive of the sacerdotal office. It may be assumed in the Church by any lay worshipper; and is now properly worn by choristers in our cathedrals and collegiate churches, as well as by members of the universities, in their collegiate chapels.

THE SPECIAL GIFTS OF GOD.

Let us humbly bless our heavenly Father—

For the gift of his Son ..... John iii. 16.
For the gift of his Holy Spirit..... Luke xi. 13.
For the gift of a new heart ..... Ezek. xxxvi. 26.
For the gift of inward peace, through the Son of his love..... John xiv. 27.
For the gift of the Holy Scriptures... 2 Tim. iii. 16.
For the gift of eternal life..... Romans vi. 23.

From "*Christian Experience in the Life of St. Paul.*"

Treasury.

"'I WILL be their God, and they shall be my people.' He is not only our God, but our God as he is the God of Christ. He is not ashamed to own his people in a partnership with him in this propriety—'I ascend to my God and your God.' This, of God's being our God, is the quintessence of the covenant—the soul of all the promises. In this he has promised whatsoever is infinite in him, whatsoever is the glory and ornament of his nature, for our use: not a part of him, or one single perfection, but the whole vigour and strength of all. As he is not a God without infinite wisdom, and infinite power, and infinite goodness, and infinite blessedness, &c., so he passes over in this covenant all that which presents him as the most adorable being to his creatures: he will be to them as great, as wise, as powerful, as good, as he is in himself. And the assuring us in this covenant to be our God imports also that he will do as much for us as we would do for ourselves, were we furnished with the same goodness, power, and wisdom. In being our God, he testifies it is all one as if we had the same perfections in our own power to employ for our use; for he being possessed with them, it is as much as if we ourselves were possessed with them for our own advantage, according to the rules of wisdom, and the several conditions we pass through for his glory. Thus God being ours is more than if all heaven and earth were ours besides; it is more than if we were fully

our own, and at our own disposal; it makes all things that God hath, ours; and, therefore, not only all things that he has contrived, but all things that he can contrive; for in being ours, his power is ours—his passive power as well as his active power; his power whereby he can contrive more than he has done: so that if there were need of employing his power to create many worlds for our good, he would not stick at it; for if he did, he would not be our God in the extent of his nature, as the promise intimates. What a rich goodness and fulness of bounty is there in this short expression, as full as the expression of a God can make it to be intelligible to such creatures as we are!"—*Charnock.*

"Why in the vale of death
Desponding dost thou go—
In sorrow, tears, and shame,
Weighed down by sin and woe?

Amid the darksome gloom
A star has risen bright,
To drive the clouds away,
And cheer thee with its light.

O turn thee to thy God—
To Him who died for thee;
Throw off thy galling chains—
Arise, arise, be free!"

"How long might one live with some persons who are looked upon as very good Christians, and not know whether they had any souls or not!"

"There may be a great deal of morality where there is no true religion; but there can be no true religion where there is no morality."

"Nominal, lukewarm Christians, are perhaps worse enemies to religion than professed infidels, and are generally the most bitter persecutors that the people of God meet with."

Church Notices

FOR THE MONTH OF OCTOBER.

October 18. St. Luke the Evangelist.—St. Luke was a physician, born at Antioch, in Syria. He was long a companion of St. Paul. He wrote the Gospel which bears his name, and the Acts of the Apostles.

October 28. St. Simon and St. Jude, Apostles.—These were two of the twelve apostles chosen by our Lord. St. Simon is distinguished from Simon Peter by the name of Zelotes; and St. Jude or Judas, the brother of James the Less, is known by the additional name of Thaddæus, or Lebbæus. He wrote the Epistle which bears his name.

W. E. Painter, 342, Strand, London Printer.

THE

CHURCHMAN'S MAGAZINE

AND

VILLAGE CHURCHMAN.

NEW SERIES.] NOVEMBER, 1844. [PRICE 3D.

WALTHAM ABBEY.

WALTHAM ABBEY, or Holy Cross, is situated in a parish of the same name in the hundred of Waltham, in the county of Essex. The name is compounded of the Saxon words *Weald* and *Ham*, denoting a residence in or near a wood. The town derived its origin, so long since as the time of Canute the Great, from the facility and inducement for hunting afforded by the neighbourhood, which led Ralph de Toni, standard-bearer to that monarch, to build a few houses. A church was soon afterwards erected, principally for the preservation of the holy cross, to which many legends of miraculous efficacy were attached; and, upon a lapse of the property to the crown, Harold, to whom it had been given by Edward the Confessor, founded, in 1062, a monastery for secular canons; for which, in 1177, Henry II. substituted monks of the order of St. Augustine, and dedicated it to the Holy Cross. At the dissolution the revenue was valued at 1,079*l.* 12s. 1d. Within the choir, or eastern chapel, the body of Harold, who was slain in the battle of Hastings, with those of his brothers, Garth and Leofwin,

was entombed. In a place called Romeland, adjoining the abbey, was a house at which Henry VIII. occasionally resided; and to a conversation held here, on the important subject of the king's divorce, Dr. Cranmer was eventually indebted for the royal favour, and his ultimate elevation to the see of Canterbury.

The living is a perpetual curacy, in the jurisdiction of the commissary of London, concurrently with the Consistorial Court of the Bishop of London, and in the patronage of certain trustees. The church, which is dedicated to the Holy Cross and St. Lawrence, comprises only the nave of the old abbey church. It is built in the Norman style of architecture, with a tower of later construction. Among the monuments, the principal one is to the memory of Sir Edward Denny, who died in 1599: near the communion-table also is a slab which contains the impression of an abbot, with his crosier, the brass of which has been removed.

The only remains of the abbey, exclusive of the present church, are a fine gate with a postern, the bridge leading to it, and some dilapidated walls.

This Waltham must not be confounded with Waltham Cross, a ward in the parish of Cheshunt St. Mary, in the hundred and county of Hertford. This latter place received its name from a cross erected there by Edward I., to the memory of his consort, Eleanor, whose corpse rested here on its way from Lincolnshire to London.

THE SPIRIT OF THE TIMES—THE DUTY OF CHRISTIANS.

True religion is altogether a supernatural thing. It is wrought in the heart of man by the Spirit of God, in the use of the proper means. The great instrument in working a change in the human heart is the Bible. We are "born again of the word of God."

The art of printing was discovered in the year 1483; this was made subservient to the spread of Bibles. The Reformation commenced in 1517—*i. e.*, thirty-four years afterwards, showing an evident connexion between these two events. It was not, however, the Bible, but the spirit which it produced, that made true Protestants. Men were astonished at a multitude which appeared crying out at that time, "We have found a new light—a pearl of great price." They read the Bible for themselves in faith, and found it true. This astonishing work first appeared to any extent in Germany. The glad tidings crossed the sea and reached England; the English divines examined for themselves, and many of them believed. They became Reformers in their turn, and their great object was to

induce the people to read the Bible. This privilege was at first allowed to them, with many limitations. The exertions of Cranmer were chiefly directed to have all restrictions taken off: he at length succeeded; and in proportion as the people read the Bible, they abhorred the Papacy. True Christians at this time were no formalists. There was a mighty work wrought in them, and they proclaimed it aloud.

I pass over the reigns of Mary, Edward VI., Elizabeth, and James I. During all of them the work progressed. True religion was established in the kingdom; its power was generally felt and acknowledged. Its spiritual nature was understood even by those who were not under the influence of its power; and, so to speak, all men sought for genuine religion.

The devil, finding himself unable to make men disbelieve the testimony of the converted, determined to counterfeit the work of conversion, as a means of ultimately producing infidelity. He appears to have succeeded. A crowd of motley sects, all pretending to a divine illumination, darkened the ecclesiastical horizon—Anabaptists, Storkites, Adamites, Antimarians, Sabbatarians, and divers others—each demonstrating, by some new extravagance, the vanity of their pretensions to a divine influence. We know the grievous lengths to which they were carried everywhere. To such as these history seems to have attributed the great rebellion in England. This rebellion, it was pretended, was to produce a monarchy, at the head of which Christ was to be. We know that it terminated in a military despotism under Cromwell. The people, soon becoming weary of the tyranny under which they groaned, and sick of the follies which led to it, began to desire the ancient state of things. This was brought about at the Restoration. It is evident that the zeal of the people about vital religion was at this time very much cooled down, by a recollection of the extravagances of many of its professors. In fact, these extravagances caused men to feel a distrust about religion altogether; and, reading the Scriptures in a spirit of distrust, they met with many stumbling-stones in them, which tended to confirm their doubts; while there was a deficiency in the number and clearness of works on the evidences of religion which might remove these doubts. The result was infidelity—it stole on by degrees, and principally among the higher classes.

That there was still a great attachment to Protestantism among the bulk is evident from the spirit with which the efforts of James II. to restore Popery were opposed and overthrown, and by the general rejoicing at the establishment of the Protestant religion under William III. Still, however, infidelity worked its way; and iniquity, as a natural consequence, accompanied it; and "because iniquity abounded, the love of many waxed cold." In fact, spiritual religion in general perished. A mere profession of outward religion, as a

thing of State expediency, seemed to be the utmost length that the refined wits of the reign of Queen Anne thought necessary.* But the infidelity of this period was a polite infidelity. The writers of the time would be shocked at gross endeavours to lead the mass of the people from the evidently useful influence of the faith; they did not so prostitute their parts. And as the assaults on religion were not very vigorous, or perhaps, we should say, as they were carefully veiled under an appearance of attachment to it, they did not call forth many defenders of it.

Neglect of proper defence seemed to encourage attacks, and they were accordingly made with increased violence and indecency.† The activity of divines was roused by a sense of the danger to which their flocks were subjected, and a host of great men stood forward as the champions of the faith, who amply and satisfactorily vindicated it against its infidel assailants.‡ There was no variety of argument which was not tried against religion, and in all it was showed to be invulnerable. In fact, learning and genius of the highest order were employed against all its assailants, and it was in every point effectually demonstrated to be of God. This having been accomplished, men now began to read the Scriptures with faith, and in a short time spiritual religion was the result.

The life of God again manifested itself in the Church;§ at first, among a few; by degrees it spread; and the long-neglected truths, concerning justification by faith and sanctification by the Holy Ghost, became, if I may so say, popular. The sin-removing power of Christianity is now openly preached, and, thank God, thousands of witnesses verify the truth in their experience; the kingdom of God extends its boundaries; the dominion of the wicked one is threatened in every part of the world. May we soon see it totter to its destruction.

But is the adversary idle at this crisis—does he seem willing to relinquish his empire without a struggle? No, the alarming condition of the Church testifies the vigour of its assailants. Do we not, in the first place, see at present, in the fanaticism of the Irvingites, a renewal of the old attempt to disgust men with the very idea of spiritual religion? It formerly succeeded from want of full light on the subject of the evidences of religion, but now it proves comparatively harmless. Every one of learning and sense says, "I see plainly these people are deluded, but I know that religion is true notwithstanding—it is demonstrated!" This wile of the wicked one has signally failed; but there is another in reserve. Let us observe the

* The age of Pope, Shaftesbury, &c.
† Tindal, Morgan, Chubb, Collins, &c.
‡ Chandler, Sherlock, Conybear, Lardner, Butler, &c.
§ The age of Wesley, Hervey, Newton, Scott, &c.

half-slain monster Popery once again appearing to recover its energies. It seems quickened into new life—it has joined itself to infidelity; and these two are staggering forward to a joint attack, in reality against true religion, which they equally hate, but nominally against the Church of England. And what is the pretence for the attack? A zeal for the cause of godliness. They would rob the Church, they would pauperize its ministers: but, above all, they would remove from all connexion with the State, through an anxious desire to serve God!

Now why is this last especially an object of such earnest pursuit? For this reason, that through this union a truly pious king, or a truly pious government, could do more to produce a solid revival of religion than the power of hell could at all resist. If it should please God to change the heart of the king, his Majesty could put means in exercise that would seem calculated, under God, to give a spread to true religion, greater in its extent, and more likely to be permanent in its continuance, than any that has taken place since the Reformation.* Every one must acknowledge that there is a measure of true piety in the country at this time far greater than at any other period within the memory of man; and when we consider that this results from a thorough investigation and establishment of the grounds of religion, we cannot but hope that it will go on increasing. But, at the same time, it cannot be denied that never were the enemies of truth so bold and active.

Popery is the chief assailant—it leads infidelity and indifference (which is called liberality) in its train; it has got a footing in Parliament; it struggles for ascendancy in Ireland; while its encroachments, so far from being dreaded, are in general rather popular than otherwise. To meet the difficulties of the time, and overcome them, is the part of Christians. I shall conclude this article with a few remarks upon the whole matter.

1. *The cause of present distress is here seen.*—I am disposed to think that the great distresses which we suffer from, are the consequences which result from the long continuance of an irreligious spirit. If we consider the general practice of the truly pious, the enlarged benevolence of the rich, and the admirable habits and feelings of the poorer class of Christians, we can scarcely doubt, but that if such conduct had been long and generally prevalent, we should not see so much suffering as abounds at this time.† While, on the other hand, a consideration of the practices of the worldly-minded, the thoughtless extravagance of both rich and poor, must force us to conclude, that a series of years, during which a laxity of principle and

* Vide Letters to Gordon, i. iii. † Ibid.

practice abounded, must leave, as their natural consequence, just the sort of distress which is now complained of. The true remedy for this distress is the spread of vital religion. Let the reader consider this passage:—"Tyre shall commit fornication with all the kingdoms of the world upon the face of the earth: and her merchandize and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." (Isaiah xxiii. 17, 18). Something like this would result from the spread of true religion. The rich would become universally self-denying and liberal; the poor universally contented and happy; and the blessing of God would be poured out abundantly upon the whole nation.

2. *The duty of Christians at present.*—Is it not, plainly, to struggle for such a state of things as has just been mentioned? They should resist, in every possible way, the encroachments of Popery. They should endeavour to open the eyes of the people in general to the true cause of their evils, and to awaken them to a sense of their only true remedy. A religious government could do more to spread true religion than all the efforts of the wicked one could counteract. How so? By a conscientious exercise of the right of presentation to Church preferments—by selecting men of true piety to fill the office of bishops—by promoting the revival of discipline in the Church—by extending the advantages of education through the country—by ceasing to draw its revenues from the licentiousness of the people—by paternal efforts to cause a due observance of religious ordinances; in a word, by a course of conduct consistent with the commands of Scripture. If so much lie in the power of Government, how important is it that the true friends of their country should aim at rendering it as Christian in its character as possible. The character of the Government will in some degree depend on the character of the Parliament, and this depends upon the people. Here, then, is an important consideration. It behoves every true Christian to resolve to give his vote to such men alone as are distinguished for their attachment to true religion. But, above all other things, there is one imperatively called for at present, without which all other exertions must fail—I mean fervent prayers that God may be pleased to dispose and turn the hearts of the people in general, and especially those of our rulers, to aim at the promotion of his glory, and the true welfare of the country.

SOMEWHAT MORE ON THE SUBJECT OF PRAYING FOR THE DEPARTED.

In the monthly part for June some notice was taken of this subject, with a view to treat of the *matter itself*, and of what appears to be the *intention of the Church* respecting it. When we come to consider *all that is connected with* prayer for the dead, we may perceive how requisite it is to be careful—how requisite also to inform ourselves, praying for divine aid.

Now we have hitherto seen *some of the bearings* of what is before us; and it were but vain to institute a comparison, much more a contrast, as to the advantages or disadvantages of such a practice, even if it were otherwise admissible. We have been wisely and considerately guarded against all that must ensue from such a notion. Most evident it is that they "whose spiritual warfare is already accomplished"—they whose hour of probation is over, past, and gone—are in no capacity to require what, in their sojourn here, they did require. They who are still "militant," on the contrary, both require and have a claim to our entreaties for them at the throne of grace; that they may be truly benefitted and prospered.

The fact is, that in early times there was an object to be gained in the endeavour to establish the practice of prayers for the dead. The covetous could thereby have their advantage, and derive an emolument of considerable extent. We shall in vain look for full proof of such a practice in apostolic days and writings. The third century seems to have been that in which the plan (for so we may deem it) originated; and not until the seventh does there seem to have been any establishment, so to say, of the measure. Had it been a satisfactorily Scriptural thing, it would scarcely be so; but, like many another "fond thing," it has gained adherents, and the results have been what might have been anticipated. A matter of reality, and truth might have been fraught with comfort to survivors here; but now where is the consolation? Vainly persuaded that he was doing a righteous act, many a votary may have given and prayed much and freely; nevertheless, it is pretty plain that, in mistaken regard, he was striving to do what could not be done. As well might he seek to alter the designs of God, as to attempt, as far as he can, to vary that state in which it pleases God the righteous and the wicked shall be—aye, and remain, until at last they change—to what? To exceeding joy or sorrow: this, too, of body and soul. Were it so, that the poor body was gone, together with the soul, to some unknown place, but similar in some respects, or analogous to this world, *even then* we should wish to have the stated or implied order of holy Scripture before we should feel justified in pleasing ourselves with the fancy, either that our prayers

were necessary, or that they would be heard. Our God knows what is best and most suitable for us and ours; we need not therefore, exercise ourselves in over-anxiety, thoughtfulness, or fear. He would have let us know if it had been serviceable, advisable, or proper to pray away the wicked from his condition (for it amounts to this). He likewise would have apprised us, if it had been otherwise than disparaging, to try to pray away the long pious here from the condition in which they are placed.

Prayer and praise, it is true, are wont to go hand in hand; but here is an exception. We may, we ought, to praise God for *all* his servants departed this life in his "faith and fear," beseeching him to "give us grace so to follow their good examples, that with them we may be partakers of his heavenly kingdom;" but does it not argue an *imperfection of faith*, both in the person praying, and with reference to the person prayed for, to imagine that his spirit shall be bettered, or altered, because we, in our notions, are capable of supposing it expedient or practicable? *

Much more might be added to confirm and illustrate the point; but I feel that the little that has been said before, and the little that has been said at present, are enough for many who have thought to any good purpose upon the subject; and thus, that there is enough to afford some hints to those who have not.

Well might I conclude with an address, however brief, to the believer in spirit and truth, the waverer, the covetous, the easily-satisfied, the inconsiderate, the superstitious, the tender-hearted and compassionate, the lukewarm, and such as these: I merely advert to them at this moment. God grant that each of these, and many others, may be so ready to "depart in peace," that they may rejoice, with deep and chastened joy, *in the Lord*, "at the hour of death!" Whilst failing nature would fain say, "I am afraid of what is to come in the last agonies;" let grace suggest,' 'I trust in the Lord to hold me up." Sweet is it when one can say, "I have not so lived that I am ashamed to live; neither am I afraid to die, for we have a gracious Lord."

E. W. B.

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* It must be recollected that we hold no purgatory. (Art. xxii. C. E.) And the fact of exclusion of prayer for the dead from the second book of King Edward shows a marked objection to the continuance of them. (pp. 15 and 19 of "A Brief History of the Book of Common Prayer," by the Rev. the Editor of this Magazine). Persons who have them may see Mant, Wheatley, Palmer, and others.

REAL PIETY IN HUMBLE LIFE.

EXEMPLIFIED IN THE LIFE AND DEATH OF ABRAHAM SCOTT.

BY THE REV. W. MORGAN, B.D.

(*Concluded from our last number, p.* 336.)

ON the 4th of June, 1813, the foundation-stone of a new church was laid in the town of Bradford. That evening, Abraham Scott applied to me for the situation of clerk to it. Of course no positive promise could be given to him; but his application for the office induced me to make particular enquiries respecting his character and conduct among his more immediate neighbours and employers. His landlord, a venerable old Christian (who had in his younger days travelled, every Sunday morning, thirteen miles, to Huddersfield, to attend the ministry of the Rev. Mr. Venn, and who had afterwards been a hearer of the rector of St. Ann's, Blackfriars, the Rev. W. Romaine), assured me that Abraham Scott was "a God-fearing man." In this testimony many other competent witnesses concurred. O! how often are men chosen for situations without any regard to their piety! The ignorance, dullness, blunders, and even the immorality of parish clerks are proverbial; and although their office ought to be considered as sacred, yet too often do thoughtless churchwardens, and influential persons assume the right of choosing them from mere interest, or some other worldly, unworthy motive. The ninety-first canon of the Church of England states, that "no parish clerk shall be chosen but by the minister," and that "the said clerk shall be of twenty years of age at least, and known to the said minister to be of honest conversation and sufficient for his reading, writing, and also for his competent skill in singing." These qualifications Abraham Scott eminently possessed; and it would greatly promote the interests of religion, if not only parish clerks, but all others, who are in any ways to assist the public services of God, were "sufficient" and "competent," for their piety and talents, to undertake and perform their various duties! As every situation in life, however humble, should be filled by persons "fearing God and working righteousness" (Acts x. 35), much more should they be endued with divine grace and the fruits of the Spirit, who conduct the solemn services of the house of prayer.

When the erection of the new church was completed, I felt no scruple in appointing Abraham Scott to hold the situation of clerk, as I was fully persuaded that he possessed every requisite, especially true piety, for the situation. He retained his place to the day of his death, March 10th, 1833, and he was kept from church only two Sundays by his last illness. His conduct gave universal satisfaction. When he repeated

the responses, it was not with him a mere matter of form, for he felt what he uttered, so that others felt them too. It was often remarked, even by strangers who attended our church, that they seldom heard one who equalled him. He read and sung with a due degree of slowness, animation, and solemnity. That pompousness and self-conceit which many parish clerks manifest never appeared in him; all was natural, simple, easy, unaffected, and devotional, in every service. No levity or carelessness ever appeared in him. If he, at any time, committed a mistake, however small, he never failed to beg pardon for it, after the service, in the vestry. Nor was he less attentive to the sermons than he was to the prayers. He sat in his desk carefully listening to the minister, when preaching; and he frequently spoke to me, in our usual conversations, of the good he had received. As he took a part with the organist and singers in teaching the children of the Sunday-school and others to sing (among whom he seemed always to be at home, and by whom he was greatly respected), he expressed much delight when the services were well managed. His standard of excellence was high; he was not satisfied unless the reading, singing, and chanting were well done. Nothing vexed him more than any inattention or carelessness in conducting the service. He entered into every part of it with all his heart, and he was much pleased if all about him had done their best.

His demeanour in his own family continued through life consistent with the Christian character. If he had a fault, it was too much indulgence to them, arising from his disposition to be kind to everybody. In the neighbourhood where he resided he was highly esteemed for his quiet, inoffensive conduct. On no occasion whatever did he join in disputes, talebearing, or animosities. He studied to be "quiet, and to mind his own business." (1 Thess. iv. 11). He never associated with those that were idle and dissolute, but kept "the even tenor of his way" as a true Christian. He was occasionally employed, in his capacity of clerk, in business of a pecuniary kind, which required care and trust; but he never showed the least degree of selfishness, or any approach to dishonesty. He did as he would be done by, and was true and just in all his dealings. He appeared to have learned "what was good; to do justly, to love mercy, and to walk humbly with his God." (Micah vi. 8).

But what was the spring of this moral conduct—what was the principle from which he acted? Was it from worldly or selfish motives that this good man lived in so upright a manner? There is every reason to believe that it was a higher and far more excellent disposition that gave rise to such holy conduct. "The sanctification of the Holy Spirit and the belief of the truth" (2 Thessalonians ii. 13), and "the grace of God that bringeth salvation" (Tit. ii. 11), were

the fountains from whence the streams of piety flowed in his life. His great modesty prevented him from speaking of himself, even to his most intimate friends, and any allusion to himself appeared to give him pain; we have, therefore, no means of giving a particular account of his first conversion to God, nor of the exercises of his own mind in the great concerns of his soul. There is, however, sufficient evidence, notwithstanding his quietness and humbleness, for hoping, without the least hesitation, that the great change produced by regeneration had taken place in him. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." (John iii. 8). "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." (1 John v. 1). "Whosoever is born of God overcometh the world." (1 John v. 4). "Whosoever is born of God doth not commit (does not practice) sin." (1 John iii. 9). As therefore "the tree is known by its fruits" (Matt. vii. 17), we must form our opinion of men by the general character which they bear. The devout behaviour of Abraham Scott in the house of God, his peaceable and inoffensive conduct in the world, and his kindness to his own family, during a long period, lead us to believe that he was under the dominion of divine grace.

Soon after he was appointed to be clerk of Christ Church, it was remarked by a lady, who took great notice of him, and in whom he confided, so as to tell her freely the state of his mind, that he was wrong in not partaking of the Lord's Supper with the congregation. He remained in his desk in deep meditation and devotion. She kindly spoke to him on the subject, and endeavoured to encourage him to come the next opportunity to the sacred table. He expressed his fears, as many serious people do, of doing wrong if he became a communicant, because he considered his unworthiness to be so great. After she had used several arguments to persuade him to lay aside his fears, and to come in faith in Christ to this ordinance, she asked him, "Why do you come to church?" He said, "To confess my sins, to give thanks to God, to praise him, to hear his word, and to ask those things that are requisite and necessary, as well for my body as my soul." "Well, Scott (she replied), do you do anything else at the Lord's table? Are not the confessions of sins, the prayers for pardon through Christ, and the petitions for the renewing and sanctifying influences of the Holy Spirit, which you present at the throne of grace when you are in the reading-desk, in effect the very same kind that are offered up in the communion service? If you can join in the one case, you can join in the other; for it is a great mistake to suppose that we are not to exercise the same

repentance, humiliation, faith, hope, and love in our daily portions of devotion, as we are called upon to do at the celebration of the holy communion." Scott answered, "I really see my mistake; I will, if spared to the next sacrament-day, endeavour to attend. If I, an unworthy sinner, am accepted in the desk, I shall also be accepted at the altar, through Jesus Christ our Lord." He did so; and he often mentioned to the same lady, and to me, how greatly his "soul was strengthened and refreshed" in this means of grace.

It may be proper to observe, that he not only joined in the services in the church on the Sabbath with becoming zeal and devotion, but that he spent a great part of the intervals between the services in reading religious tracts for his own instruction, as well as to some old people who could not read. As we have in the vestry a lending library and a depository of loan tracts, he returned soon from his dinner and tea to spend an hour in this useful manner. He also took some tracts and books home with him to read and lend to his neighbours, for whose spiritual welfare he was very anxious. We may here notice some of the tracts and books which he particularly loved, that the reader may be guided in his choice for his own edification. "The Life and Sayings of P. Henry;" "Solemn Questions to Members of the Church of England;" "Serious Thoughts on Eternity;" "James Covey;" "Poor Joseph;" "The Honest Waterman;" "The Dairyman's Daughter;" "The Young Cottager;" "Mary Smith;" "On Joy in the Lord;" "The Life of William Kelly;" "The Churchman's Confession;" and "The Fulness of Christ," were some of his favourite tracts. The Lives of our venerable Reformers, Latimer, Cranmer, Ridley, &c., he was very fond of reading. Bishop Hall's Contemplations he had read so often, that he could almost repeat any part of them. Those on the proper lessons, wherever they recurred, he would often refer to with much pleasure. He said to me many times, "Ah! sir, you have no books in the library equal to those of Bishop Hall. I think there never was such a Bishop as Bishop Hall, for none appear to me to write books like him." Some time ago I gave him the Bishop of Chester's sermon on "Peace the result of Christian Faith" to read; and when he brought it back the next week, he said, "This is a good sermon, sir, and I shall be much obliged to you to let me have a few, if you please, and can spare them, to give away; but, sir, if I were a gentleman I would make presents to all my friends of Bishop Hall's Select Works, or Contemplations, for I find none equal to them among all the good books in our library." I hope that the writer may be permitted to say, that he wishes there were many more such admirers of Bishop Hall's works, for he believes, with his old clerk, that at all events there are no works superior to them.

But, whilst Abraham Scott read and relished the writings of *men*, he only considered them as helps to understand the *Bible*. The Bible was his "great book," as he called it, and he endeavoured to put a Bible in the hands of each of his children and his grandchildren. He was a diligent reader of the Scriptures on every occasion, and he was well acquainted with every part of them. He had a Bible with him in his desk at church, which he carefully used in referring to the lessons and the texts. Often have I found him able to give a very clear and full account of any part of God's word.

He continued to nearly seventy years of age to enjoy good health, which was no doubt in a great measure the result of diligence, temperance, and sobriety. His last illness was but short, and no danger was apprehended by his medical attendant. I saw him at his own house a short time before he died, when he sat up as usual. He was calm, humble, and resigned to the will of God. A grandchild of his was ill, and he requested me to administer the rite of private baptism to the child; he joined with me in the service with great animation, so that I anticipated (as I thought) the pleasure of his coming soon again to church. He spoke afterwards of his looking to the free mercy of God unto eternal life (Jude, ver. 21). He said, "O! how many good sermons I have heard, but how little have I profited by them! I am, as we say in church, a poor *miserable sinner*. But I would express myself in the words of one of our hymns, which we have often sung together, and which I always felt very applicable to my own case—

'For ever here my rest shall be,
Close to thy bleeding side;
This *all* my *hope* and *all* my *plea*—
For *me* the Saviour died!'"

After joining with him again in prayer, he appeared to possess a sweet peace of mind. He expressed a little anxiety about some temporal affairs; but on my assuring him that his friends would take care of those matters, he was thankful and easy. I left him trusting and rejoicing in God his Saviour. I saw him no more, as his death was quite unexpected; but as we have joined together in the services of the sanctuary for upwards of seventeen years, in perfect love and harmony, I trust that we shall, through the infinite mercy of our God, be again permitted to join together with all "the ransomed Church of God," in the worship of the Church above, to all eternity. Every separation of this kind on earth (and many such has been my lot), should make us more diligent in preparation for heaven. Beloved reader, art thou prepared? What is thy hope? Is it founded on thy freedom from gross sins, thy amiable manners, thy attendance at church, thy

charity to the poor, or thy other good deeds wrought in thy own strength, not the fruits of faith in the merits of a dying, risen, exalted Saviour? O! be not deceived. Abraham Scott, though a very moral man, trusted not in himself that he was righteous; but his habitual prayer was, "God be merciful to me a sinner." (Luke xviii. 9-13). Has the Spirit of God "convinced thee of sin?" (John xvi. 8). Hast thou fled to Christ for refuge? Art thou, "in Christ, a new creature?" (2 Cor. v. 17). Let us all examine ourselves by the unerring standard of holy writ, whether we are prepared for death. Let us daily implore the aid of God's Holy Spirit to "teach us all things" (John i. 26), to "guide us into all truth" (Chron. xvi. 13), and to "glorify Christ" (ver. 14) as "made of God," unto all that believe in him, "wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30). Go, reader, go without delay (for *thy* own death may be unexpected) to thy closet, and there "commune with thy own heart." (Matt. vi. 6; Psalm iv. 4). Be not satisfied without a knowledge of thy lost estate (Psalm cxix. 176; Isaiah liii. 6), and of thy interest in the Lord Jesus Christ (Phil. iii. 8, 9). "He is the way, the truth, and the life; no man cometh unto the Father, but by him." (John xiv. 6). "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." (1 Timothy i. 15). "Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 30). "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (Tit. iii. 4-8).

IMPORTANT HISTORICAL EVENTS.

A.D. 118. The heathen rite of sprinkling with holy water introduced into the Romish Church, by Alexander I. The learned Montfaucon says—"The Aquaminarium, or Amula, was a vase of holy water, placed by the heathens at the entrance of their temples, to sprinkle themselves with;" it was a mixture of salt and water.

612. Pope Boniface IV. re-consecrated the Pantheon at Rome to the Blessed Virgin and all the saints, it having been dedicated to Jove and all the gods.

787. The second Nicene Council, which established image-worship, was summoned by the Empress Irene. Adrian I. sent two representatives. It consisted of three hundred of the eastern bishops.

794. Council of Frankfort condemned the second Council of Nice, and its decrees on image-worship; this Council consisted of three hundred bishops from the whole Western Church, with two of the Pope's vicars.

1073. William the Conqueror refuses to take an oath of fealty to the Pope, for the crown of England.

1090. Pope Urban II. decided that the person who, inflamed with the zeal of Catholicism, should slay any of the excommunicated, was not guilty of murder.

1172. Murder of the traitor, Becket.

1208. The Pope lays England under an interdict, whereupon all divine service ceases.

1209. The Pope absolves King John's subjects from their allegiance to him.

1212. The Pope deposes King John, and gives England to the French King.

1215. Magna Charta signed by King John.

—— The Pope annuls Magna Charta, and interdicts the barons and their adherents.

1276. Edward I. procured the first statute of Mortmain to be enacted.

1366. The Pope's demand of the tribute granted by King John rejected by King Edward III. and his Parliament.

1377. Wickliffe preached against the Pope's supremacy, the infallibility of the Church, and transubstantiation, at Oxford.

1401. The statute "De Hæretico Comburendo," for the burning of obstinate heretics, was enacted. William Sautre, parish priest of St. Osyth, London, was the first who suffered under this act.

1414. It was enacted that, "Whoever read the Scriptures in English should forfeit land, chattels, goods, and life, and be condemned as heretics to God, enemies to the crown, and traitors to the kingdom; that they should not have the benefit of any sanctuary; and if they continued obstinate, or relapsed after pardon, they should first be hanged for treason against the king, and then burned for heresy against God."

1415. Pope John XXIII. deposed by Council of Constance, for heresy and immorality. The same Council condemned the writings of Wickliffe at its seventh session, and condemned John Huss to be burnt at its fifteenth session.

—— John Huss and Jerome of Prague were burnt during the fifteenth session of the Council. The safe conduct granted them was not declared invalid till the nineteenth session.

1428. Bones of Wickliffe dug up and burnt by order of the Council of Constance.

1450. Printing invented by John Guttenberg, at Mentz.
1471. Printing introduced into England by Wm. Caxton.
1489. Cranmer born.
1512. Fifth Council of Lateran. At this Council, Christopher Marcellus thus addressed Pope Julius II. :—"For thou art the shepherd, thou art the physician, thou art the governor; finally, thou art another 'God upon earth.'" Julius, like Herod of old, did not reject the blasphemous title.
1517. Luther first preached against indulgences.
1532. A statute made against paying first-fruits to the Pope.
1534. King Henry VIII. and Parliament throw off all subjection to the see of Rome.
1535. Completion of Coverdale's translation of the English Bible.
1537. A copy of the Bible commanded to be set up in every Church.
1540. Order of Jesuits established by a bull of Paul III., dated Sept. 27.
1554. Public disputation, at Oxford, between the Protestant and Popish divines.
1555. November, the murderous Gardiner died. He was taken sick at dinner the day that Ridley and Latimer were burnt. One of his servants told him the fire was kindled under them, and he expressed great joy; a few moments after, he was taken to bed, and died within fourteen days, in dreadful torments.
1558. November 17, died the Popish Queen Mary, of execrable memory. During the short reign of this wretched woman (only five years), it is computed that about two hundred and seventy-seven persons, of all ranks and classes, men, women, and children, suffered martyrdom.
1559. June 24th, all the Popish laws enacted by Queen Mary repealed, and England once again free from Popish bondage.
1563. The Thirty-nine Articles agreed to in Convocation, and set forth by authority.
—— Council of Trent closed its labours.
1564. The new Popish Creed of Pope Pius IV. published: also the Rules of the Index, restricting the reading and circulation of the Scriptures.
—— An association was formed to protect Queen Elizabeth from Popish machinations.
1569. The wretched Bonner died in the compter at Southwark, and was buried in St. George's churchyard.

(To be continued).

THE FAREWELL OF THE SEASONS.

BY HENRY AYERS.

Oh spring! with thy loveliness, where art thou fled?
And where is thy verdure that cover'd the plain?
Are the roses that crown'd thee all wither'd and dead?
Thou art gone—and I seek for thy footsteps in vain.

And where are the songsters that waken'd the day,
When thou wast array'd in thy matchless attire?
Alas! they are silent when thou art away;
Their music, so sweet, with thy pleasures expire.

The daisy, that emblem of innocence fair,
That smil'd in the valley, and laugh'd on the hill,
Has lost the sweet blush that distinguish'd it there;
And the primrose is dead on the bank near the mill.

And where is the hawthorn, impearl'd with the dew;
With the roses and sucklings that perfum'd the air?
My garden and bow'r, what a desolate view;
All my roses are dead, and the hawthorn is bare!

Oh summer! where now are thy pitiless beams,
That forc'd the rude shepherds to hie to the shade,
While their flocks sought repose by the soft gliding streams,
And matrons and lovers retired to the glade?

Thou art bending thy course to a far distant land,
Where the untutor'd African toils through the day;
Then rests his tir'd limbs on the desert of sand,
Until summon'd again on his perilous way.

Oh autumn! where now are the beautiful shades,
That so richly adorn'd thy benevolent brow?
What a desolate sadness thy kingdom pervades!
Yes; it scatters a gloom on man's prospects below.

The trees that afforded the beggar repose,
While reclining at noon to his scanty repast,
Are so naked, he trembles, while onward he goes,
And hopes, but in vain, that each storm is the last.

But, amidst this drear waste, is there nothing to cheer?
Shall we mourn that the woods and the forests are bare?
Shall we sigh because spring does not reign through the year?
No; away with such fears—there's no cause for despair.

Stern winter, like death, can cut down at a stroke,
The choicest of plants, the most beautiful form;
But mark how the ivy encircles the oak—
How it shines in the tempest, and laughs at the storm.

It is thus that pure virtue survives every change
In the man who is faithful, upright, and sincere;
No pow'rs of the wicked his heart can estrange;
And peace dwells within him like spring through the year.

SABBATH MEDITATIONS.—No. III.

THE SAVIOUR'S AGONY.—The soul of our blessed Lord was troubled upon taking a retrospect of the past, when this present evil world was in all its primitive purity and happiness; when man bore the image of his Maker, in which he was created before the curse of death, the penalty for sin was denounce against him, and the ground was cursed for his sake. And then he looked around him, upon the world lying in wickedness—the laws of God broken and despised—himself and his Gospel rejected and dishonoured—men living for this world, regardless of eternity—"lovers of pleasure, more than lovers of God." And then he looked down into hell, and beheld the torments of the damned—a countless multitude—who had lived and died in their sins, unrepentant and unforgiven. And then he looked forward to our own day; and what did he then see? Still the same—men led captive by Satan at his will—multitudes "living without hope and without God in the world;" others professing to be followers of Christ, and yet living in conformity to the world, following its customs, partaking its pleasures and its vanities; and thus, by the inconsistency of their lives, bringing reproach upon the Christian profession, and causing the expression of our Lord, "I was wounded in the house of my friends." It was thus Jesus was troubled when he exclaimed, "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." Yes, for this cause the blessed Jesus left the realms of bliss and the glory of the Father, and took upon him our nature, that he might reconcile a lost world to its justly offended Creator, and save perishing sinners from eternal ruin. It was thus he desired to suffer, that it might be accomplished, when he adds, "Father, glorify thy name"—glorify thyself by my death and sufferings, in restoring man to thy favour, and thus opening a communication between earth and heaven—glorify thyself in raising up them who sleep in me, quickening and glorifying their bodies, and uniting them to their glorified spirits—glorify thyself by destroying the dominion and power of Satan; and by renewing the earth, and banishing pain, sorrow, sin, and death; and creating for thyself a glorious, blessed, and spotless inheritance.

REGENERATION.—Regeneration, though a mysterious, is yet a most necessary work upon the soul of man, to fit him for

the enjoyment of communion with God; to enable him to live happily here on earth, in the exercise of such good works as God hath appointed him to walk in; and in due time to bring him to eternal glory and happiness in the kingdom of God's dear Son. Hence arises a most important enquiry—"Am I 'begotten of God—born again, not of corruptible seed, but of incorruptible—not of the will of the flesh, but of the will of God?'" It is an enquiry which we ought frequently to put to our own hearts, praying to God that he will be pleased to enlighten us by his Holy Spirit, that we may neither deceive ourselves by vain and presumptuous hopes, or false views of our state before him; nor be led to despond, if we discover that the work of sanctification has advanced in our souls more slowly than we could either have expected or desired but if, after the most serious and careful self-examination, we have reason to hope that the blessed work has indeed been begun in our souls, let us bless God and take courage from his own word of truth, that "he who hath begun a good work in us will perform it unto the end"—let us remember that "every good and perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." Let us strive, by watchfulness, by diligently guarding our thoughts, and by earnest prayer, to have our hearts established, and to hold fast this most comfortable assurance, that "of his grace and own free will we are born again, a member of Christ, a child of God, and an inheritor of the kingdom of heaven." I. F. K.

REMARKS ON CHANTS AND CHANTING.

(*Concluded from page* 344).

THE chanting of the Psalms, when devoutly performed, is, from its simplicity and liveliness, one of the most interesting parts of cathedral service. There are few persons who are not pleased with it. Many, however, complain of the difficulty in adapting the words of the psalm to the melody of the chant. The difficulty arises from want of facility in scanning at sight; the habit of which is attainable by a little attention, since choristers of nine or ten years of age acquire it with ease.

It is plain that no *precise* rule can be laid down, because there are many verses and half verses of the Psalms which may be correctly scanned in two or three different ways. *Ex. gr.:*—

For the Lord is | a great | God.—*Oxford.*
For the Lord | is a great God.—*Exeter.*
For the Lord | is a great | God.—*Canterbury.*
For the Lord is a | great | God.—*M. H., in the Harmonicon.*

Much depends on the melody of the chant, and the smooth-

ness of the sentence. Occasionally, also, the structure of a verse will require a little sacrifice of rhythmical propriety; and particles and expletives must be accentuated beyond their intrinsic importance.

Upon these topics some excellent remarks have recently appeared from the pen of the late Jonathan Gray, Esq., of York.* That gentleman has been at the pains to collect and compare the different methods of chanting at several cathedrals. His comments on those methods, and on other subjects connected with chanting, are worthy of attention. As many remarks which would have been made in these pages have been anticipated in Mr. Gray's publication, the reader is referred, for the full benefit of them, to the publication itself.

A few supplementary observations, however, may be added.

Of all methods of chanting, that must be the best which is most accordant with a natural and an easy pronunciation of the words. The old rule, which required all notes besides the reciting notes to be sung to a single syllable, often induced an awkward and a very feeble enunciation of emphatic words. *Ex. gr.:—*

Let us heartily rejoice in the strength | of our | salva | tion.
Let us come before his presence with | thanksgiv | ing.
Norwich and Lincoln method.

There cannot be any necessity to consider the non-reciting notes as indivisible. They may be divided with perfect ease and good effect. *Ex. gr.:—*

Thou shalt not be afraid for any | *terror* by | night || nor for the | *arrow* that | *flieth* by | day ||.—*Canterbury method.*

To preserve emphasis and accent, an emphatic monosyllable, or an accented part of a word, may be chanted to two or more notes. *Ex. gr.:—*

O sing unto the Lord a | *new* | song, ||
for he hath | *done* | marvellous | things; ||
And he shall re | *deem* | Israel ||
from a | — | —ll his | sins.||
Method recommended by M.H. in the Harmonicon.

As a general rule, it will be well to bring emphatic words and accented syllables on the first note of those bars or measures which follow the reciting notes.

Whenever, also, the last word of either half verse is a disyllable, or a trisyllable, or even a quadrisyllable, provided the first syllable only is accented, it is far more natural and elegant to pronounce the entire word on the final note of the

* "Twenty-four Chants; to which are prefixed, Remarks on Chanting." By Mr. J. Gray, of York.

passage, than feebly to divide it between that note and its penultimate. *Ex. gr.* :—

Then shall the earth bring | forth her | in'crease ||
God hath spoken | in his ho'liness ||
Judah | was his | sanc'tuary ||
Blessed are they that | keep his | tes'timonies ||

The same rule may be observed when the last two words form a trochee or dactyl—*i.e.*, when in the pronunciation they so coalesce as to sound like a dissyllable or a trisyllable accented on the first syllable—

The sea is his and | he | mad'e it ||
He sendeth forth his | word and | mel'teth them ||

In like manner, also, with the last two or three syllables of a final word—

Let us come before his presence | with thanks | giv'ing ||
If I forget thee | O Je | ru'salem ||

Or even when an emphatic word, with a strongly accented penultimate syllable, precedes a final short syllable; as—

My zeal hath | even con | su'med me ||

The Bangorian method, as described by Mr. Gray, is the freest of all methods in dividing the non-reciting notes. The principle is good, but the *indiscriminate* practice of it is ill. According to that method, two of the foregoing passages would be divided thus—

Let us come before his | presence with thanks | giving ||
God hath | spoken in his | holiness ||

In such instances, and many must occur, the effect is clattering, and rather indevotional, because emphatic words are too closely blended, and the whole too hurriedly pronounced.

When, however, two or three minute words, or unaccented syllables, are preceded by an emphatic word, or a strongly accented part of a word, the method answers very well. *Ex. gr.*

——O come let us | sing unto the | Lord ||
——There brake he the | arrows of the | bow ||

After all, till an accurately *pointed* Psalter is published, good sense and good taste must, in a great variety of instances, determine what method to adopt, or what rule to follow. A little good practice, however, in company with those who are familiar with the art of chanting, will be found more serviceable than the mere knowledge of any rules.

In the present day it is almost forgotten, that, by "singing Psalms," both the Bible and our Liturgy mean, not singing a *metrical version* of the Psalms, but *chanting* a literal *prose* translation of them; such as the Septuagint translation provided for the Grecian Jews, and the translation in the Book of Common Prayer for the members of our Church. Hence it

follows that, by the disuse of chanting, the great body of Christian worshippers rarely *sing Psalms.* We are strangely content, not merely with feeble paraphrases, and imperfect imitations of them, but with even scanty portions of those very substitutes; for, instead of spiritedly chanting an entire Psalm of ordinary length, we spend as long time as that would require in drawling over four or five verses in metre. Upon these topics the remarks of both Mr. La Trobe and Mr. Gray are forcible and interesting. Even the excellent and amiable Dr. Watts acknowledged the tedium and inefficiency of metrical psalmody. "If (said he, in the preface to his Psalms) the method of singing were but reformed *to a greater speed of pronunciation,** we might often enjoy the pleasure of a longer Psalm with less expense of time and breath; and our psalmody would be *more agreeable to that of the ancient Churches, more intelligible to others, and more delightful to ourselves.*"

Nothing, truly, but a prose translation of a psalm, and a good chant "to sound it withal," could ever come up to the doctor's very correct notions of what psalmody ought to be. But Dr. Watts, though one of the best of men, was a Dissenter, and therefore, perhaps, did not recommend psalm chanting. With singular forgetfulness, as a divine and an historian, he ventured to decide that "the Hebrew Psalter is *very improper* to be the precise matter and style of our songs in a Christian church!" Against this decision, and in support of genuine psalmody, it may not be useless to quote the remarks of an author whose testimony is likely to be of most weight where it is most needed. In an "Essay on Psalmody," by the Rev. W. Romaine, among many notable observations, are these:—"There is nothing little in divine worship. The majesty of God ennobles and exalts every part of it. He has commanded us to sing psalms; and whatever he has been pleased to command, has his authority to enforce it; and whatever he has engaged to bless, has his promise to make it the means of blessing. The first Christians would not sit down to meat, or rise from it, without a psalm. Jerome says, you might have heard the ploughmen and reapers in the fields singing psalms; yea, several of them could repeat the whole book of Psalms in Hebrew. Church history relates many particulars on this subject; but the divine record is decisive. The Psalms are rejected in many congregations, as if there were no such hymns given by inspiration of God, and as if they were not

* Nothing would effect this so well as actually *chanting* a hymn or metrical version of a psalm. A double chant, especially to a long-metre hymn, would secure "a greater speed of pronunciation," would save "time and breath," and be both "more intelligible to others, and more delightful to ourselves." It would also be an easy introduction to the art of chanting our prose translation.

left for the use of the Church, and *to be sung* in the congregation. Human compositions are preferred to divine; man's poetry is exalted above the poetry of the Holy Ghost. It is not difficult to account for this strange practice. Our people have lost sight of the meaning of the Psalms; they do not see their relation to Jesus Christ, although the design of all those hymns is to describe the love of God to sinners in Christ Jesus. They all treat of him in some view or other. I blame nobody, however, for singing human compositions. I do not think it sinful or unlawful, so the matter be scriptural. My complaint is against preferring men's poems to the good word of God, and preferring them to it in the Church. I have no quarrel with Dr. Watts, or any living or dead versifier. My concern is to see Christian congregations shut out divinely inspired Psalms, and take in Dr. Watts's flights of fancy; as if the words of a poet were better than the words of a prophet, or as if the wit of a man was to be preferred to the wisdom of God. When the Church is met together in one place, the Lord has made a provision for their songs of praise—a large collection and great variety; and why should not these be used, according to God's express appointment? What poetry is to be compared with the Psalms of God? Who can make the singing of any human verses an ordinance, or give a blessing to them, such as is promised and is given to the singing of psalms? Singing of psalms is commanded by divine authority, and commanded too as a part of divine worship—not left to man's wisdom how to provide for it, but it is expressly provided for in the good word of God." It is acknowledged on all hands, that a really good metrical version of the Psalms has not yet been produced. Nor is it likely that such a version ever will be produced. It is a hopeless, and perhaps a needless, task. That man must be a more mighty master of poesy than the world has ever yet seen, who, fettered by rhyme and verse, can accurately and neatly express all that the Hebrew Psalms contain, and no more than they contain. The old Psalter in the Book of Common Prayer is, notwithstanding its imperfections, well adapted for chanting the high praises of God.* As this translation was made by Protestant martyrs and confessors, it was highly esteemed by our pious forefathers. To the true British Christian it must ever be dear, not only for its hallowed antiquity,

* All organists, however, are not uniformly happy in their adaptation of chants to psalms. Some excuse may be found from the fact of their often being requested to play a particular chant, though that chant may very ill suit the psalms for the day. It is singular that most organists are unwilling to use more than one chant to a set of four or five psalms, however diverse the character of those psalms may be. It is otherwise at musical festivals. "We want (says an individual well acquainted with these things) organists *who have souls.*"

but for its genuine Saxon-English. He who dutifully lov his mother-tongue must devoutly love it: for so genuine a sweet is its English, that, apparently without any intention the part of the translators, some verses are purely rhythmetic while others are either extremely spirited, or most musical plaintive.* The nervous simplicity of its phrases, the mar harmony of its periods, and the fine rich flow of language whi pervades almost every part of it, may well, indeed, exalt it our affections to a height which no classical refinements c ever attain. If its defective translations were but duly rem died, and the whole of it devoutly and antiphonally chant we should enjoy the perfection of psalmody in the most Ap tolical Church on earth.

REMARKS

SUGGESTED BY THE RECENT "SOLEMN OPENING" OF THE ROM CATHOLIC CHAPEL IN NOTTINGHAM.

How many, under the plea of preserving a charitable spirit wards those from whom we may differ, condemn every eff of Protestants to represent Roman Catholicism under its tr character! Thus "the enemy comes in like a flood," and standard is lifted up against him. If the acts of the Roma ists were confined to a "solemn opening" of their chape Protestants might maintain silence; but when they secret and invidiously spread their books and tracts among t poorer classes, and when those books are calculated to misle the ignorant, and to give an entirely partial view of the d trines of their Church, then it becomes the duty of Protest pastors to raise the warning voice, lest any of those over wh they are set as watchmen be led away with "the error of t wicked."

That "meek and quiet spirit," or rather that apathy, whi some are anxious we should preserve, and which many of c clergy, alas! but too strongly maintain, resembles the condu of the Israelites and their false prophets of old. They s "Peace, peace," when there can be no peace, "so long as t whoredoms of Jezebel and her witchcrafts are so many Rome, thinking to triumph, again lifts up her head, whic three centuries ago, the mighty energies of Protestantism h well nigh laid low. In our Protestant England a Romi bishop publicly exults in the fact, that within the very bosо of the Church of England a schism is at work, which will ull

* For these reasons it was exceedingly admired by the illustrio Robert Hall. This fact, communicated by a friend, is corroborated l the tenor of a conversation recorded by Dr. Gregory, in his edition of t works of the Rev. Robert Hall (vol. vi., Memoir p. 50).

mately bring us back to their communion. And shall we quietly look on, while

"Foes are scattered all around,
To search and spoil the holy ground?"

Well had it been for England if the "No Popery" cry, taken up as the watchword of an insane multitude, had been re-echoed by the truly Protestant of our Church. But now, while real danger from internal foes and outward enemies presses on every side, and English Protestants but too late are aroused from their lethargy, shall we hearken to those who would let Rome glide in noiselessly and stealthily, as is her wont, till she has re-instated herself supreme over these once Protestant realms? No, let us rather sound the alarm; for "if the trumpet give an uncertain sound, who shall prepare himself for the battle," for the final combat between truth and error? To be silent when error is openly making its way, is to incur a similar denunciation to that addressed to the false teachers of Israel. "Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, to wit, the prophets of Israel which prophecy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God." (Ezek. xiii. 10-16). If there had been more of what has, in derision, been termed "Reformation violence," Rome had not had to boast of fifty-six new chapels built in England within the last few years, and of "crowds flocking to enter them."

Where would have been the glorious Reformation, if our great Reformers had been adorned only with a meek and quiet spirit, to the exclusion of other virtues of a Christian hero—zeal for the cause of true religion—"quit yourselves like men"—jealousy for the maintenance of an uncorrupted faith—"contend earnestly for the faith once delivered to the saints?" If Luther had not provoked public discussions, by posting his theses on the church doors, and encountered his opponents face to face, he would not have gained the veneration of posterity, as the prime mover in one of the most important eras in the world's history. Let us, then, like the prophet Elijah, when contemplating the lapse of Israel into idolatry, be very jealous for the Lord God of Hosts, and for the souls whom Christ hath purchased with his blood. In the words of a living author, "Great as our love for the spiritual Jerusalem may be, we are not to sit idly within its walls; we must walk about Zion, and go round about her; tell the towers thereof, and mark well her bulwarks, that we may tell it to the generation following." And do thou, God of Zion, vouchsafe, in all these things, to "be our guide, even unto death!" E. P. B.

Relative Duties.

NO. XI.—THE DISTRICT VISITOR.

(Continued from page 348).

We left Mrs. C—, one of the district visitors in B—, conversing with an Antinomian Particular Baptist, and discovering that this woman's husband had *Sibley's Astrology* for his *Bible!* Mrs. C— found it quite useless to teach this conceited creature any good. She visited her and her husband several times; but the only confession she could have from *him* was, that he would not go to any place of worship, because the parsons (as he affirmed) had great livings; and from *her*, that she was elected from all eternity to be saved (without any regard to good works), and that her salvation was finished. The preacher at Dark-lane (she said) preached this very comfortable doctrine, and that was enough for her. Mrs. C— repeatedly relieved their temporal wants, and bore long with their ignorance and prejudice. The man, by degrees, became an idle sot, and she was a gin-drinker. They were too idle to work. Their little furniture was seized for rent. They were sent to L— poorhouse, where they ended their miserable days.

4. Mrs. C— gave also the following account:—She went to a cottage, which lay out of the town, and asked the woman if she attended any place of worship. The woman said, "Aye, to be sure, ma'am, my husband goes to church, and my children and myself attended the Independent chapel at E—, where we were a long time, for a dozen years at least, very much pleased with our minister, Mr. B—. He was very kind to the girls, and taught them; he got Bibles for them all. He used to visit the whole township of E—, giving and lending tracts; and we thought so highly of him, that we considered ourselves very happy in having so excellent a minister; but lately he has offended us all, and we have turned him off." "Indeed (said Mrs. C—), have you turned Mr. B— off? I heard my husband, who has some lands at E—, speaking very highly of Mr. B—. Our clergyman, too, I have heard speaking very respectfully of Mr. B—. I have met him myself once, and I was much pleased with his modest, unassuming manners and piety. What has he done to cause his congregation at E— to dismiss him?" "O, ma'am, when the meetings were held to reform the Church of England, and to oppose the church-rates, he would not attend, like Mr. Springbottom, of H—, and other Dissenting ministers, to make speeches; but what was worst of all, he sent his son to the grammar-school at B—, which is taught, you know, ma'am, by parson S—, and now the boy is going to Oxford to be made a parson of. We spoke to him about his son, and said that he should send him to J— academy, to be made an Independent minis-

ter; but he said the lad, now nineteen years old, should have *liberty of conscience*, like other people. He reasoned with the ladies of the congregation, who used almost to worship him, respecting the advantage it would be to his son to get an exhibition (I think they call it) at the Oxford College. These ladies were very angry with him, and they got their husbands to call a church meeting to turn him out. Poor man! I and a few working women pitied him. His wife had been many years ill, and then died; he buried also six children. We never gave him good wages. We all thought he preached well. I am sure it did my soul good to hear him; but how could he be borne with to make his son a clergyman, and not to speak against church-rates? You know, ma'am, that was shocking." "I do not see (replied Mrs. C—) that it was shocking. Mr. B— was very right in keeping himself out of strife and contention about church-rates. If Mr. Springbottom and the rest of them had done so, they would have been much wiser and better men. And as for young B— preferring the Church, it is what many Dissenting ministers and many of their sons have done; and I am sure, from their own mouths, that many more would come over to the Church if they could. For what wise man would suffer himself, if he could help it, to be trampled under foot, as poor Mr. B— was, by such women as attend E— Independent chapel, where, according to their own confession, Mr. B— had laboured hard for seventeen years to promote their good? They should consider the good man's family illnesses for so long a period, and not turn him out now, when he is nearly fifty years old, to starve or to beg! Really, if Dissenters have such power over their ministers (as I am assured they have, for Mr. Goodwin, the Baptist minister at Z— chapel, told my husband, when *he* was turned out, that most Dissenting ministers die of broken hearts), I think we ought to be thankful *our* ministers, in the Church of England, have their property and their churches secured to them, *by law*, as their own freehold for life. It makes our clergy independent in *reality*; yours are independent only by *name*." "Why, for sure, ma'am, there is great truth in what you say; I never saw things in this light before. My father and mother went to church: they died when I was nine years old. My uncle, the deacon at T— chapel, brought me up, and so I became a member at that place. When I married, I went to live at E—, but my husband always goes to church. We have often quarrelled because we cannot agree in religion." "It is (said Mrs. C—) a great pity that a Churchman should marry a Dissenter, or a Dissenter marry a member of the Church; for, by so doing, religion, which is the best bond of union between them, is often made an occasion of much discord. I think that I will desire Mr. D—, our minister, to write a tract upon this subject, for it is too little regarded." "I think now, from what you say (answered the woman),

that I shall go with Thomas to church; for I remember how loving my father and mother used to be. I wish they had lived longer. I cannot go with any comfort again to E— Independent chapel, after their hard usage of the poor suffering minister." "Do not (replied Mrs. C—) make any rash resolutions, but consider the matter well. Pray to God for grace to direct you. Examine well what the Church of England teaches you. Read carefully your husband's Prayer Book, and then judge whether the way of salvation, by Christ, is not made plainer there than you have yet been led to see." "O dear, ma'am, that is the thing that puzzles me. I was always taught, by my uncle, that the Prayer Book was all Popery." Mrs. C— smiled and said, "Pray *what* is *Popery*? *What* is the *Prayer Book*? How far do they *agree*? How great is the *difference* between the Prayer Book and Popery? Consider these questions, and give me an answer when I see you next week. Here is a tract for you to read, on 'the Difference between the Church of England and the Church of Rome.' When you see what the Church of England is, compare it with the Prayer Book, and compare all with the Bible. Be patient and attentive in your examination; pray earnestly to God for the light of his Spirit. I will call again next week. In the meantime, good day to you; give my respects to Thomas."

5. Mrs. C— walked over the moor for the purpose of calling upon poor Mr. B—, the ex-Independent minister; but on her arrival there, she found only his daughter at home. She asked the young woman, "Where is your father, my dear?" "He is gone to L—, madam, to see if he can get some place there; for we are obliged now to teach a few children, and to sell tea, for our livelihood. My father was starved out of his place at the chapel, because he would not go to church-rate meetings, and because my brother has got the exhibition to go to Oxford. What is to become of us God knows." Mrs. C— gave the young woman suitable advice, gave her also a couple of sovereigns, and went home, truly thankful for her privilege as a member of the Church of England. She esteemed it a great happiness that she, and the other ladies of N— church, had neither the wish nor the power to molest their worthy minister, Mr. D. D—; but that the constitution of the Church was so excellent, that though he was amenable to the laws, yet no private persons could hurt him: he could preach, reprove, rebuke, exhort, without fear. This she justly considered was an advantage of the greatest moment to his people; for, as he was not *dependent* upon them, he needed not to "shun to declare all the counsel of God." Let the village Churchmen, in the length and breadth of our happy land, be thankful for their privileges. O, that the Dissenters would see that such spiritual tyranny is utterly at variance with the Gospel!

Sept. 6th, 1844. W. M.

Biography.

BISHOP WATSON.

THE different ways, as well as the different times, in which it has pleased God, of his great goodness, to afford testimony to his truth, are worthy of *notice* and *regard*. Among the number of these, we have to reckon that one with respect to the celebrated prelate whose name adorns this brief article. He had been so blessed by his Maker, Preserver, and continual Benefactor, that his general abilities were well fitted for the admiration and esteem, both of his own day, and also of successive days. In the contest, however, with the monster Infidelity, we see him in his element, we may say. He made it his endeavour, by God's grace, to expose false notions and vain reasonings, and his labours seem to have been crowned signally with success. To mention his *Apology*, or defence of the Bible, is to call to mind a multiplicity of ways in which the bishop exhibits his skill and ability. We will just cite a passage or two, to show the *usefulness* of several remarks that he brings forward. He is writing (the reader of this is perhaps aware) to the noted T. Paine, with reference to his "Age of Reason:"—"Deism, you say, consists in a belief of one God, and an imitation of his moral character, or the practice of what is called virtue; and in this (as far as religion is concerned) you rest all your hopes. There is nothing in Deism but what is in Christianity; but there is much in Christianity which is not in Deism. The Christian has no doubt concerning a future state. Every Deist, from Plato to Thomas Paine, is, on this subject, overwhelmed with doubts insupportable by human reason. The Christian has no misgivings as to the pardon of penitent sinners through the intercession of a Mediator. The Deist is harassed with apprehension lest the moral justice of God should demand, with inexorable rigour, punishment for transgression. The Christian has no doubt concerning the lawfulness and efficacy of prayer: the Deist is disturbed, on this point, by abstract considerations concerning the goodness of God, which wants not to be intreated; concerning his foresight, which has no need of our infirmities; concerning his immortality, which cannot be changed through our supplication. The Christian admits the providence of God, and the liberty of human actions: the Deist is involved in great difficulties when he undertakes the proof of either. The Christian has assurance that the Spirit of God will help his infirmities: the Deist does not deny the possibility that God may have access to the human mind; but he has no ground to believe the fact of his either enlightening the understanding, influencing the will, or purifying the heart."

Towards the close of the *Apology*, we have—"Deism, you

affirm, teaches us, without the possibility of being mistaken, all that is necessary or proper to be known. There are three things which all reasonable men admit are necessary and proper to be known—the being of God, the providence of God, a future state of retribution. Whether these truths are so taught us by Deism, that there is no possibility of being mistaken concerning any of them, let the history of philosophy, and of idolatry and superstition, in all ages and countries, determine."

After previous comparative statements, he says—"As a Deist, I have little expectation: as a Christian, I have no doubt of a future state."

In another foregoing place he has—"The Bible has withstood the learning of Porphyry and the power of Julian—to say nothing of the Manichean Faustus. It has resisted the genius of Bolingbroke and the wit of Voltaire—to say nothing of a numerous herd of inferior assailants; and it will not fall by your force. You have barbed anew the blunted arrows of former adversaries; you have feathered them with blasphemy and ridicule, dipped them in your deadliest poison, aimed them with your utmost skill, shot them against the shield of faith with your utmost vigour; but, like the feeble javelin of aged Priam, they will scarcely reach the mark—will fall to the ground without a stroke."

Hitherto we have seen somewhat of Watson, Bishop of Llandaff, in a part of his writings, which he was permitted to carry on for a considerable time, till his body failed, though his mind had scarcely given way in the proportion that might have been expected. He did not, however, continue to exercise his mind as before—at least, in the same concerns.

He appears to have evinced, in his course of life, much of the truly excellent and exemplary; and, if the reader has not the situation, ability, acumen, &c., of Bishop Watson, he may yet emulate as far as he can, and be "illustrating in death" the truth of his favourite rule of conduct through life—"Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last." E. W. B.

EARTH TO EARTH, AND DUST TO DUST.

A Funeral Dirge.

BY THE REV. GEORGE CROLY, LL.D.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,

In one silent bed are laid ;
Here the vassal and the king,
Side by side, lie withering ;
Here the sword and sceptre rust :
" Earth to earth, and dust to dust."

Age on age shall roll along
O'er this pale and mighty throng ;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm—
Summers' suns, and winters' storm—
Song of peace, or battle's roar,
Ne'er shall break their slumbers more :
Death shall keep his silent trust—
" Earth to earth, and dust to dust."

But a day is coming fast—
Earth, thy mightiest and thy last ;
It shall come in fear and wonder,
Heralded by trump and thunder ;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empires' groans,
Burning temples, trampled thrones ;
Then, ambition, rue thy lust !
" Earth to earth, and dust to dust."

Then shall come the judgment sign ;
In the east the King shall shine ;
Flashing from heaven's golden gate,
Thousands, thousands round his state ;
Spirits with the crown and plume :
Tremble, then, thou sullen tomb !
Heaven shall open on our sight,
Earth be burned to living light,
Kingdoms of the ransom'd just—
" Earth to earth, and dust to dust."

Then shall, gorgeous as a gem,
Shine thy mount, Jerusalem ;
Then shall in the desert rise
Fruits of more than Paradise ;
Earth by angel-feet be trod,
One great garden of her God,
Till are dried the martyr's tears
Through a glorious thousand years.
Now in hope of him we trust—
" Earth to earth, and dust to dust."

ANTICHRIST WORKING SIGNS.

"So shall Antichrist come in working signs and lying wonders, as did Jannes and Jambres, to deface the Gospel and glory of God."—*Bishop Jewell.*

THE writings of the most eminent Roman Catholic authors who lived for many ages before, and for a considerable time after, the Reformation, abound in relations of such lying wonders as the following. The consideration of the deep dishonour which they cast upon Christ, and the dark shade which, by such means, was interposed between the perishing souls of men and the saving light of the Gospel, will repress the smile which such "old wives' fables" may at first create :—

"A parrot, sporting itself out of its cage, and being almost seized upon by a hawk, did but call upon St. Thomas à Becket, and the hawk fell down dead."—*Gonon*, p. 16.

"A falconer, being to be hanged for losing his lord's hawk, and having the rope about his neck, did but think upon our lady of Halle (a place in Hainault, where her image was set up and more peculiarly worshipped), and forthwith the falcon came flying home, did light upon his shoulder, and so saved his life."—*Just. Lips. de Virgo Hallensis.*

"A woman's bees not thriving, by the advice of her friend, she steals a consecrated wafer, and placeth it in one of her hives, hoping it would drive away the disease, and bless all their undertakings. The devout bees, in honour of such a sacred guest, fall to work, and with their honeycombs make a pretty little church, with windows, a covering or roof, with a door, a belfry, and an altar too, upon which they laid the host, about which they continually flew, and, by their humming, praised the Lord."—*Cæsar*, l. 9, c. 6.

"Friar Andreas de Anania, having some little birds roasted at his own desire, to stay his appetite, upon better consideration it went against his stomach to eat them; he makes but the sign of the cross, and presently they revived and flew away."—*L'Alc des Cord.*, l. 1, p. 93.

"A wicked Norman having his head cut off, the head tumbled along, crying out to be confessed, which afterwards it did to a priest."—*Tho Cantiprat.* l. 2, c. 29, sec. 24.

"Alexandria Arragenia having also her head cut off, and thrown into a deep well, a hundred and fifty days after, it spoke and confessed its sins."—*Audr. Rivet. Apol. pro B. Virg.*, l. 2, c. 15, p. 374.

"A Dutch painter, using to draw the devil as ugly as possibly he could, the wicked spirit, in order to be revenged, one time took his opportunity, and threw down a high scaffold on which the painter stood; upon which the poor man had fallen, so that his neck had been in danger, if the very picture of the

Virgin Mary, which he had newly painted, had not reached out its hand, and held him up till other people came and helped him down."—*Gonon*, p. 136.

"St. Agnes stole a cross from a little Christ, which she saw hang by a thread about his neck, at which theft he was well pleased, and smiled."—*Ibid.*, p. 300.

"The little statue of Christ used to come out of its mother's arms, and eat victuals with a Spanish boy."—*Ibid.*, p. 314.

"The Virgin Mary and St. John, who are painted by the cross, used to come thence to Pope Celestine V., when a boy, and sing to him, and take the book from him which he used to carry."—*Bzovius, Annal.* An. 1294, sec. 3.

"A little bird being seized on by a greater, cried but one *Ave-Maria*, and presently the great ravenous bird fell down dead."—*Gonon*, p. 150.

These blasphemous absurdities have now disappeared from the surface of Popery; but they are still retained under the cover of an unknown language, as the "Brevarium Romanum" proves:—

"The Neapolitans, by divine admonition, took away the body of Januarius, which, being brought first to Beneventum, from thence to the Monastery of the Mountain of the Virgin, lastly to Naples, and buried in the greater church, shines with many miracles. But it is especially to be related, that it extinguished balls of fire once breaking forth from Mount Vesuvius, causing terror, not only to the neighbourhood, but also remote regions. It is also a very wonderful thing, that his blood, which is preserved in a glass vial, is seen even to the present day, when it is placed before the head of the same martyr, in a wonderful manner to dissolve and boil up, just as if it were newly poured out.....

"Polimerius, driven to fury by these things, cut off the head of the holy bishop; which being done, his headless body being marvellously raised, taking up his own head, which was thrown on the ground, carried it in his hands to the oratory, a distance of three hundred paces; from whence he was transferred to the chief temple, where he is worshipped to this day with the great devotion of the people of Asculum, and by a concourse of strangers. His blessed passion took place during the persecution of Diocletian.....

"Nicholas, born in that celebrated place, Patara, in Lycia, his parents obtained from God by their prayers. How great the sanctity of which this man would be, was already apparent from his cradle; for when an infant, though on other days he was frequent in sucking the milk of his nurse, he only sucked once on Wednesday and Friday, and that in the evening, which practice of fasting he always observed for the rest of his life.

"Rose, born at Viterbium, of pious parents, shone forth with every virtue, having become mistress of perfection, when

she had scarcely learned to speak. She was most charitable to the poor: when once, in winter, she privately brought to them bread, taken away for herself, at her father's command to deliver up what she carried hid in her bosom, the bread was turned into roses. .....

"During the reign of Theodosius the Younger, when Eudocia, his wife, came to Jerusalem, for the purpose of discharging a vow, she was there presented with many gifts; more especially she received a remarkable present of an iron chain, adorned with gold and gems, which they affirmed was that with which Peter, the apostle, was bound by Herod. Eudocia, having piously worshipped the chain, afterwards sent it to Rome, to her daughter Eudoxia, who brought it to the Pope; and he, in his turn, showed her another chain, with which, when Nero was emperor, the same apostle had been bound. When, therefore, the Pope compared the Roman chain with that which had been brought from Jerusalem, it came to pass that they so united together that it seemed not to be two, but one chain, made by the same artist. By which miracle these sacred chains began to be held with such great honour, that on this account a church, with the title of Eudoxia, was dedicated in Esquiliæ, by the name of St. Peter at the Chains; and the festival of its memory is kept on the kalends of August. From which time the honour, which it was the custom to be given to the profane solemnities of the Gentiles on that day, began to be transferred to the chains of St. Peter, which, being touched, healed the sick and cast out devils. After which manner it happened, in the year of the salvation of mankind nine hundred and sixty-nine, that one Comes, a servant of the emperor Otho, being possessed by an unclean spirit, tore himself with his teeth; whereupon, by the command of the emperor, he was brought to John, the Pope, who, as soon as he touched the neck of Comes with the sacred chain, the evil spirit, breaking forth, left the man free; and thenceforward the worship of the holy chains was established in the city."—*Brev. Rom.*

Treasury.

Divine goodness is eminent in the sacraments he hath affixed to the covenant of grace, especially in the Lord's Supper. In this God offers us a remedy for the sting of sin and troubles of conscience. He gives us not the blood of a mere man, or the blood of an incarnate angel, but of God blessed for ever—a blood that can secure us against the wrath of heaven and the tumults of our consciences; a blood that can wash away our sins and beautify our souls; a blood that has more strength than our guilt, and more prevalency than our accuser; a blood

that secures us against the terrors of death, and purifies us for the blessedness of heaven. The goodness of God complies with our senses, and condescends to our weakness; he instructs us by the eye, as well as by the ear; he lets us see, and taste, and feel him, as well as hear him; he veils his glory under earthly elements, and informs our understanding in the mysteries of salvation by signs familiar to our senses; and because we cannot with our bodily eyes behold him in his glory, he presents him to the eyes of our minds in elements to affect our understandings in the representations of his death. The body of Christ crucified is more visible to our spiritual sense than the invisible Deity could be visible in his flesh upon earth; and the power of his body and blood is as well experienced in our souls, as the power of his divinity was seen by the Jews in his miraculous actions in his body in the world.—*Charnock.*

The seeking of God should be the prologue to all our affairs; we are enjoined first to pray, and then determine. The interesting Providence in our concerns is the highway to success. The reason we miscarry is because we consult not God, but determine without him; and then we have no reason to complain of him for not prospering our affairs. God only does what he pleases in heaven and on earth; he only can bless us—he only can blast us: shall we be careless in any undertaking, whether we have his favour or no? It is a ridiculous madness to resolve to do anything without God, without whose assisting and persevering of us, we had not been able to make that resolution.—*Ibid.*

Another important end to be here noticed is, that Christ rose from the dead for our justification. As it behoved him to die for our sins, so it was necessary that he should rise again for our justification. Otherwise what confidence could we have that he took away the guilt and punishment of sin by his death? We know that death is the wages of sin; and we may be assured that Christ would not have risen from the dead, unless by his death he had made complete satisfaction for sin to the divine justice. As the Redeemer, he put himself in the place of sinners, and became their Surety. Our sins, with all their consequences, were imputed to him. But now we see him, who was made sin for us, risen again from the dead. This is the strongest evidence that could be afforded us that our debt was discharged. By the resurrection of Christ it is clearly implied that he has satisfied the demands of law and justice, and that the eternal Father has accepted the atonement he made for sin. Was not the death of Christ, it may be here asked, the consequence of man's sin? But if so, how is it that we see him, who was charged with human guilt, rising again from the grave? Could this possibly have taken place, if the atonement he made had not been satisfactory? This cannot be denied, unless it be asserted that he was not made sin for us. But if this assertion be supposed, what

imaginable cause can be assigned for his death? When, therefore, we view Christ as risen from the dead, we have the most public and convincing testimony of God the Father to the efficacy of his atonement. If "Christ died for our sins," we see, by a chain of demonstrative argument, that he was "raised again for our justification." We have the strongest assurance that, in the sacrifice of Christ, God was well pleased; that our atonement was finished on the cross; and that Jesus has made a "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," and an effectual one for all that believe. Hence the believer may triumph with the apostle—"He was delivered for our offences, and raised again for our justification.....Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—*Extract of a MS. Sermon on* 1 Cor. xv. 20, "Now is Christ risen from the dead;" written by the late Rev. H. Gauntlett, on the night of February 26, 1834.

Church Notices

FOR THE MONTH OF NOVEMBER.

1st. All Saints' Day.—The design of the Church in appointing this festival is to honour God in his saints who have departed this life; it being through the assistance of God's grace that they were made conformable to his will in this world, and through the death and sacrifice of our Saviour Jesus Christ that they attain to happiness in the life eternal.

24th. Twenty-fifth Sunday after Trinity.—The Gospel for the concluding Sunday of our Church year records the miracle of the multitude fed. In this passage of Scripture our Lord directs his disciples to "gather up the fragments that remain, that nothing be lost." This conveys to us an admonition, useful in a temporal sense, as showing the importance of frugality; and it is very instructive in a spiritual sense, as conveying an intimation of the value which belongs to even the least portion of the word of God; for "man lives not by bread only," but by the word of God.

30th. St. Andrew's Day.—St. Andrew was an apostle, of Bethsaida. He suffered death on a cross. The collect for this day is founded on the following passage:—"Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers: and he said unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him."

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ST. GERMAN'S ABBEY.

ST. GERMAN'S derived its name from St. Germanus, Bishop of Auxerre, who is supposed to have resided here during a visit which he made to Cornwall, in the fifth century. Athelstan, having conquered the Cornish Britons, in the early part of the tenth century, founded here the see of a bishop; which, in the reign of Canute, was removed to Crediton; and, subsequently, to Exeter. Leland mentions a priory here, which was a convent of Augustine canons, whose revenue, at the dissolution, amounted to 227*l.* 4s. 8d. Its site is occupied by Port Eliot, a modern mansion, belonging to the Earl of St. Germans.

The living is a perpetual curacy, in the peculiar jurisdiction of the Bishop of Exeter, and in the patronage of the Dean and Canons of Windsor.

The Church, dedicated to St. Germanus, consists of the nave and aisles of the conventual church, with a good Norman west doorway, between two low towers. Within are several monuments of the families of Eliot, Glanvill, and Scawen; among which is a magnificent tomb erected to the memory of Edward

time would be fruitless: this much we may be sure of, that whatever acts Judas performed, as an apostle, were valid acts, notwithstanding his own diabolical character. And this would seem to teach us this truth—that it is rather our business to take heed unto ourselves, than to engage ourselves in carping at blemishes in the characters of our ministers.

2. *The objection is unreasonable.*—It is opposed to the ordinary practice of mankind. Say that the king appoint a justice of the peace for a certain district: his object in doing so is that he should exercise his office for the promotion of peace and righteousness. But suppose the magistrate turn out a vicious, debauched, improper character—still he is the magistrate; and a constable appointed by him, or a summons or an order issued by him, would have a force which would not belong to the act of another who might assume the office, however excellent he might be. Now suppose a body of the people living under this same magistrate should say: "This man, whom his Majesty has appointed, is a rogue, a knave, and a rake; he does not do sufficient good in the country; we should wish to have a better man. Come, neighbour Brown, do you act the part of justice of the peace, and we will submit to you, and keep ourselves in order by your advice." Well and good; if Brown take the office, let him enjoy it as he may: but this does not unseat his worship whom the king has nominated, notwithstanding; nor does it, after all, give a magisterial power to the acts of the respectable Mr. Brown.

3. *The objection is not orthodox.*—Our Church saith, in the Twenty-sixth Article: "Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men. Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed."

ANOTHER OBJECTION—THE DOCTRINE IS SAID TO BE POPISH.

But it is objected to the doctrine of the catholicity of our Church, that it comes near to Popery. What matters what it comes near to, if it be true? The Papists say, twice three are seven—must I insist that twice three are five, lest I should be near the Popish error? No! twice three are six, no matter

what the Papists say. And if they allowed that twice three were six and a quarter, it would not frighten me in the least, nor drive me from the sound position laid down by the ingenious Mr. Cocker. Truth is truth, and though it may resemble error, the poles are not more asunder than they are. But if I disagree with the Papists when they are wrong about twice three, must I needs disagree with them also when they are right about twice two? The Papists are vitally wrong we admit; but some of their opinions are correct notwithstanding. The Church of England is wise enough to see the truth just as it is, and to embrace it wherever it is found: yea, though the place of its residence be the head-quarters of the Pope—the very Vatican.

A SUNSET THOUGHT FOR SATURDAY EVENING.

WALKING once along a shady lane, while the harvest-moon glittered through the trees upon the corn-fields, darkened here and there by the piled-up sheaves, I met a party of gleaners returning to their cottages, with their little bundles of wheat upon their heads. The Saturday evening of the Christian may be compared to the homeward path of the gleaner. He, too, has been wandering over many a field of hope, of learning, or of business. Saturday evening is the gate of Sunday—before him lies

"The Sabbath ground to vernal sunshine left."

At this gate we ought to sit down and think over all the temptations, the struggles, the hopes, the blessings, the consolations of the week that is gone:—

"Themes of graver tone
Exciting oft our gratitude and love,
While we retrace with memory's pointing wand,
That calls the past to our exact review,
The dangers we have 'scaped, the broken snare,
The disappointed foe, deliv'rance found,
Unlook'd for, life preserved, and peace restored."

Herbert regarded the Sabbaths of our life as the pearls of the Christian year; how diligently and how reverently we have treasured them, will only be known in the day when God shall make up his jewels. Every sixth day throughout the year, the path of life conducts us to the vestibule of Sunday. These regular returns of sacred repose from toil are admirably adapted to revive in our hearts the flames of decaying devotion. *Upon each* Sabbath morning we rise, as it were, from *the grave of our* week-day sorrow and corruption. We touch,

with the finger of humble faith, the hem of Christ's garment, in the teaching of his hallowed word. We cannot, indeed, go out to meet our Lord with the crowds that welcomed him from Bethany to Jerusalem, but we meet him spiritually when we cherish any pure thought or holy inclination; we bear olive branches when we diffuse peace through our own and our neighbours' home; we have palms in our hands, when we vanquish the temptations and allurements of sin; we are crowned with flowers if we cultivate the Christian virtues, and put on the ornament of a meek and quiet spirit; we strew our garments in his way, if we cast aside for his sake the trappings of pride, and the rich apparel of human praise; our hosannas are repeated in every honour shown to his name; we praise him in the internal melody of the heart; we proclaim him by the rhetoric of an innocent life.

The consecrated precincts of the Sabbath are not to be approached without solemn preparation. The traveller who reaches his home through the perils and hardships of the eastern desert washes his feet, and anoints his head, before he reclines at the supper of welcome. The wilderness of human life is not less wearisome, not less painful with dust and glare. Saturday evening brings the pilgrim to the tent of peace, refreshment, and repose; while already, from the dawning day of holiness, the lights shine into his eyes,

"Mild as opening gleams of promised heaven."

Such blessings are not to be carelessly received or indifferently thrown aside. Every Saturday evening should find us looking over our accounts with time. "He is happy, indeed, who can secure every hour to a sober or a pious employment." We may be sober, if the world will not always give us time to be pious; above all, it becomes us to ponder upon the sayings of Bishop Butler, that resolutions are lesser *acts*.

Let us, then, at the close of every Saturday evening, remember, and endeavour to apply to our own benefit, the advice of the learned and good Henry More—to pray continually, and to watch continually, that we may pass from transaction to transaction with a circumspect eye; converting our common conversation and our common business into instruments, or aids of moral improvement. To accomplish this object, we must take a diligent account of all our

"errors past,
And make each day a critic on the last."

—*Fraser's Magazine.*

OBSERVATIONS ON THE STATE OF SLEEP,

AND THE SUBJECT IMPROVED FOR THE BENEFIT OF "HIGH AND LOW, RICH AND POOR."

THE present subject is one of considerable intricacy and difficulty, but it is one of much interest. It has appeared a desirable thing to take some notice of several particulars, so that on the one hand, the intricacies and difficulties may not be disregarded or misunderstood; and on the other, that value may be set upon the uses of which the subject matter admits. Sturm, in his reflections, well observes, that "on the one hand, there is nothing to be observed which may not result from the peculiar nature of our organization; on the other, there is something so striking and wonderful in the natural effect, that any labour bestowed upon the consideration of it will be amply compensated."

"Sleep, gentle sleep, nature's soft nurse," imperceptibly and unsolicited, will sometimes approach: at other times, all that we can do will not induce her to come—nay, all that we can do will not unfrequently keep her away. This, however, may be accounted for in many respects. When she does come, how grateful is she to the weary, the watchful, the afflicted! "Sleep, (says an old writer), is the natural rest of a living creature, or a partial, temporary, cessation of animal actions, and the functions of the external senses, caused immediately by the weakness of the animal faculty, proceeding from a sweet and stupifying vapour, arising from the concoction and digestion of the alimentary food, exhaled from the stomach, and thence ascending to the brain," &c.

The state of the body during the time of sleep is indeed remarkable: much more so is the state of the immaterial being, which then seems the more at liberty when the material portion of man is at its repose—

> "The faster sleep our senses binds,
> The more unfettered are our minds,"

says Bishop Ken. Oh, then for angels' wings at such a time to soar to God! Into the mysterious connexion of soul and body we are not permitted to enter, so as to derive from this an adequate contemplation. But we may notice the circumstance of there being such connexion—we may "wonder and adore!" Although not so unfettered as after the separation of the soul and the body—that is, after death—still very marvellous are the powers which we see evinced, according to the condition and the individual. We do not here particularize, though we might well do so, as to the night-mare, talking, walking, &c.; suffice it, that there is a specific activity continually displayed *independent of these*, from which we may learn, and by which

we may benefit, to a considerable extent. And here we must advert to that common state of dreaming. This is a point upon which there is room for much observation. Our sleep has been considered imperfect if we dream at all—still there is a character and a tendency, many a time, that we may trace to advantage.* Cruden gives a threefold division of dreams. Natural, Ecc. v. 7; Divine, Gen. xxviii. 12; Diabolical and sinful, Deut. xiii. 1, 2; Jer. xxiii. 32. "The internal sense (says Sturm), which, by inactivity of external senses, cannot employ itself upon present impressions, exercises itself upon preceding sensations, and of these generally prefers those that have most forcibly affected it—hence, dreams are very frightful or agreeable." Now, some have thought that the soul has "little share"—"except as far as relates to the memory:" but, if with others we have to consider "the body" as "a dull, heavy trunk, the soul as quick as thought, and nimble as a beam of light"—it can scarcely, in its relative position, be otherwise than active in its proportion. The *Spectator*, No. 487, quotes "Brown's Religio Mediæ," and says, "We are somewhat more than ourselves in our sleeps, and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason; and our waking conceptions do not match the fancies of our sleeps." Two things we have ever to bear in mind in dreams—the general and the particular view of them; and, whilst we should not be led astray by many circumstances that might occur, we should not ridicule every manifestation of energy permitted *by* God as "*only* a dream," or "*all* a dream," as it is said. From those instances which the Scripture afford, we have to learn the intention of God, and a definite object. And this is the case with respect to visions.† As to the ordinary case of ghost stories, there is much room here to be wise. Oh, should we not endeavour, by God's grace, to have our faith in Jesus so established, as that we should not be unnecessarily alarmed about such things? Parents! beware how you suffer the youthful mind to be impressed by, or habituated unto, such tales. It may be that they may have less injurious effect upon some than others; but, do not trust to this. Certain it is that there may be variety of imagination as has been remarked, as to Job xx. 8; Psalm lxxiii. 8. &c. Job vii. 14, complains, "thou scarest me with dreams:" but chap. xxxiii. 15, 16, 17, it is "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men,

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* Dreams, says Addison, may give us some idea of the great excellency of the human soul, and some intimation of its independency of matter.

† It has been remarked that God spoke to Abimelech in a dream; to Abraham in a vision.

and sealeth their instruction; that he may withdraw man from his purpose, and hide pride from man."

Baxter seems to have had the opinion of the agency of "beings of an immaterial nature, and separate existence." Addison, (*Spec.* 487), speaks of the extent, power, communication, &c. He states—"The matter of fact is, I think incontestable, and has been looked upon as such by the greatest writers, who have been never suspected either of superstition or enthusiasm. The soul (he observes), seems gathered within herself, and recovers that spring which is broke and weakened, when she operates more in concert with the body." According, then, to this activity, shall we not do well to beware of Satan and his emissaries? Must we not be considerably exposed to his assaults, if not in the same way as we are during the day, yet still in a wondrous way?

Tryon quotes from Archbishop Usher's "Body of Divinity," first as to sin in dreams. "The soul is never idle; but when it thinketh not of good, it thinketh of evil. And the godly may mark that, after they have had many dreams of things unlawful, their heart is, in a measure, wounded, till they obtain peace and pardon from God. What use are we to make thereof? To pray earnestly that God would sanctify our corrupt heart, that it may be a fountain of holy, and not of sinful thoughts; and in the night to commit ourselves, especially to God, that, because we, having our senses and judgment bound and silent, are less able to resist and judge our sinful thoughts, God would preserve us from them by his grace. And secondly, that we may avoid all occasion thereof in the day."

"The Prayer of Faith," for the superintending providence of the Almighty, how needful!

> "When in the night I sleepless lie,
> My soul with heavenly thoughts supply;
> Let no ill dreams disturb my rest,
> No powers of darkness me molest."

So says Bishop Ken—who would not say likewise?—

> "O may my soul on thee repose,
> And may sweet sleep my eyelids close;
> Sleep, that may me more vigorous make,
> To serve my God when I awake."

Thus, reader, may you seek to "the Father of Spirits," to the Son, and Holy Ghost, three persons in one God! Many there are who *offer not* up *one spiritual prayer*, ere they are consigned to that condition which has been styled "the image of death"—(that it can be but an imperfect image from the peculiarities of it). May you and yours be so prepared, as that, if you were never more to view the scenes of this mortal life, it should be well with you—having been accustomed to

have "always a well prepared temple, to receive the sweet influence of God's spirit, and company of good angels."—Hence shall your "very dreams" be "devout!"

A few words to the SUPERSTITIOUS, the TERRIFIED, and the CARELESS, on such subjects, shall conclude the present brief paper.

"Everything (says Addison) prophecies to the superstitious man." Be cautious, then, *how you draw your consequences.* Do not be excited or disturbed, should there be *anything uncommon* in your dream: let not your *fancy* take the place of your *judgment.*

They that are apt to be terrified may well see to, "the affections, dispositions, sympathies, and agitations of the human mind." By this means, they and others may be benefited. The more any is liable to be frightened, the more reasonable is it to go to Him who will teach us "not to be afraid of any terror by night, or arrow by day."

The careless of this and similar subjects may well take heed; and at least see here that God "hath so done his *marvellous* works, that they *ought* to be had in remembrance."

REV. E. W. BARLOW.

HISTORICAL VIEW OF THE ENGLISH CONVOCATION.*

BY THE VENERABLE C. C. CLERKE, B.D., ARCHDEACON OF OXFORD.

The English convocation is of very singular origin and construction. It consists of two separate independent bodies according to the number of the provinces, and in each body there are two houses. It was first framed with a view to secular as well as ecclesiastical advantages, and was the offspring, as was also the present lower house of Parliament, which had its origin at the same time, of various remarkable circumstances of the distinguished reign of Edward I., a reign during which all matters of general jurisprudence rapidly improved.

In the year 1294, King Edward exacted, by menaces and violence, the very grievous tax of half the revenues of the clergy; but as such a precedent was dangerous, and could not easily be repeated, the King, in the following year, wishing to obtain a further supply, thought it prudent to assemble a body of representatives of the Clergy—that is, a lower house of convocation; the upper house having already an existence in the State as Lords of Parliament.

The writ of the sovereign having been thus for the first time

* From a charge delivered during the autumn of 1844.

issued for such a purpose, the clergy showed themselves unwilling to comply with its demands, lest they should appear to acknowledge themselves amenable to civil authority in spiritual matters. The King therefore issued his writ to the Archbishop of Canterbury, who, in consequence, summoned the clergy of his province, in order to make a subsidy. In obedience to a spiritual superior, the clergy then met in convocation. The same expedient was resorted to in the province of York. Consequently there were two convocations, each summoned by their respective archbishops; and the inferior clergy, who had not before met together for purposes connected with the State, were constituted as a lower house of convocation.

From that time to 1663 the clergy continued to be taxed for State purposes in convocation, as far as regarded their Church preferments and lands, which belonged to them in right of benefices and other similar tenures; the heaviness of the impost being sometimes but faintly concealed under the title of aides, and subsidies, and benevolences. During the reigns of twelve successive sovereigns, this grant needed no further confirmation, but that which was not likely to be refused, the Royal assent. From the days of Henry VIII. to those of Charles II., the authority of both Houses of Parliament was superadded, until this system of the clergy taxing themselves seemed in a singular manner suddenly to cease. The first public Act of any kind relative to this change of proceeding was passed in 1665, by which the clergy were in common with the laity charged with the tax then assigned, and were discharged from the payment of the subsidies which they had granted before in convocation. In this first Act of Parliament, however, there is an express saving of the right of the clergy to tax themselves in convocation if they think fit; this has never been attempted since, and the clergy have been constantly from that time charged with the laity in all public aids to the Crown by the House of Commons. This was reckoned by Bishop Gibson to be one of the greatest alterations in the constitution ever made without express law; it may be added, that since that time the clergy, as by a kind of compromise on either side, have without objection enjoyed the privilege of voting in elections of members of the House of Commons, by virtue of the ecclesiastical freeholds, which heretofore supplied the subsidies which the clergy granted.

The origin of our present houses of convocation, then, is connected with the financial exigencies of the State, and is to be traced with at least the strongest probability to a time when the various branches of the legislature were in a very different relative position to what they are at present, when, to speak briefly, the first object in summoning a Parliament, and the first object in instituting a kindred assembly on the part of the clergy, was in order to raise a subsidy. The con-

vocation has ever since been summoned at the same time as the Parliament, and the ancient rule which was once observed in the Parliament is still continued in the convocation, that nothing be discussed except under the permission and direction of the sovereign. In order to avoid collision between the decisions of the houses of convocation in the respective provinces, the proceedings in Canterbury were allowed to have their weight and influence in the deliberations at York; and there are instances on record in which the convocations of the two provinces have on great emergencies acted as one, either by joint consent, or by the attendance of the deputies from the province of York at Canterbury. These convocations continued in full vigour until 1717. After that period they became insignificant, and no business beyond matters of form have been transacted since 1741.

THE GOOD OLD WAY—THE SAFE WAY.

THE good old way is Christ. The means by which we travel in this way is faith—faith only in opposition to the many inventions of the Church of Rome. We refuse to trust in any but Christ—we believe him to be the rock of our salvation; and that, consequently, as the Scripture says, "There is salvation in no other." We refuse to trust in the sacrifice of the mass offered by a priest, because we believe the one sacrifice of Christ on the cross is sufficient. We refuse to call upon the blessed Virgin or departed saints for their intercession, for we know that Christ's intercession needs no help; and we believe his own declaration, that if we ask anything in his name we shall have it. As, therefore, we are sure of getting all we want by asking in his name, we feel that, even if it were not sinful, it would be useless and foolish to ask in any other name. We abhor the thought of inflicting sufferings upon ourselves with a view to make satisfaction for our sins, for we know that Christ's sufferings are infinitely meritorious. If the sufferings of the Eternal Son of God are not enough to take away sin, we are quite sure that no sufferings of ours can atone for them; but we believe that Christ is an all-sufficient sin-offering, and that there remains neither necessity nor room for any more sacrifice for sin. Through him we obtain full, free, and eternal remission of all our sins, through the tender mercy of God. In a word, we declare, with one of our glorious martyrs when burning at the stake, "None but Christ—none but Christ." This is the ground of our quarrel with the Church of Rome. She blames us for trusting in Christ only; she endeavours to frighten us from this trust by persecution, when she has the power; and by threats of damnation when

she has not. Christ will be the judge between us; for we must all, Protestants and Roman Catholics, stand before his judgment seat. We pray him, before that solemn day arrives, to open the eyes of our unfortunate Roman Catholic brethren, and lead them into the "Good Old Way;" and we feel sure that he will never condemn us for thinking too honourably of his power and grace, and for placing too much trust in his ability and willingness to save us.

IMPORTANT HISTORICAL EVENTS.

(Concluded from page 375).

1570. Pope Pius V. issues a bull of excommunication against Elizabeth, absolving her subjects from their oaths of allegiance, and cursing them if they kept them.

1574. Died, Charles IX., King of France, who carried out the third canon of the fourth Lateran Council, by butchering about 40,000 Protestants. He died in great agony, weltering in his own blood, which oozed from every pore—an awful spectacle to those around him.

1587. John Foxe, the martyrologist, died, and was buried in the church of St. Giles', Cripplegate, London.

1598. Henry IV. of France published the edict of Nantes, in which he granted to Protestants the free exercise of their religion, and the rights of citizens.

1604. James I. expelled Jesuits from England.

—— Jesuits banished from England.

1605. Discovery of the Gunpowder Plot.

1606. The Jesuit Garnet, who was executed for high treason, declared a martyr and beatified by Pope Paul V.

—— Garnet came to England in 1585, with the authority of Provincial of the Jesuits, and lived in disguise under several feigned names.

1641. October 23. A day dedicated to Ignatius Loyola, founder of the Jesuits. The Papists in Ireland attempted to extirpate all the Protestants by a general massacre; thousands were murdered with the most horrid cruelty.

1652. Louis XIV. made a public declaration, at St. Germains, of his gratitude to the Protestants for their brave defence of his throne against the rebels. He confirmed the edict of Nantes when he came to the throne.

1685. Louis XIV. revoked the edict of Nantes; the murderous effects of this act are too well known to recite them here.

1688. The glorious revolution which placed William III. on the throne of these realms, which settled the Protestant constitution, and crushed the efforts of Popery to regain ascendancy.

1727. The Protestants of the Valley of Pragelato, Piedmont, deprived of all privileges, their public worship prohibited, and an order given that all their children should be baptized by the Popish priests, in defiance of the treaty of 1704 in their favour.

1732. Archbishop of Salzburgh expels all the Protestants out of his territories; they go to Prussia, where they are received by the king, who guarantees their safety in his dominions.

1759. Jesuits expelled Portugal.

1764. Jesuits expelled France.

1767. Jesuits expelled Spain and Sicily.

1768. Jesuits expelled Naples and Malta.

1773. Order abolished by bull of Clement XIV. They still continued, especially in Russia and Prussia, in spite of their vow of unlimited obedience and submission to the Pope.

1809. Buonaparte united the Roman states to the French empire. Pope Pius VII. was taken prisoner, and not restored to his dominions till the beginning of 1814.

1813. A joint stock company formed in Dublin, called "the Purgatorian Society," for the purpose of raising funds for masses to be said for the deceased relations and friends of the members. "No money no mass!"

1814. The order of Jesuits fully re-established by Pope Pius VII., in a bull dated August 17.

1815. Massacre of Protestants at Nismes, in France. No sooner was Louis XVIII. placed again on the throne, after an exile of several years, spent in Protestant England, than the Papists seized the opportunity to slay all the Protestants in the south of France; thousands were murdered in the most cruel manner.

1832. The Pope issues an encyclical letter, in which he declares "liberty of conscience" to be a pestilential error, and denounces (what he terms) "that worst, and never sufficiently to be execrated and detested" liberty of the press.

1837. Upwards of four hundred Protestants left Zillerthal, their native land, for Prussia, having been subjected to persecutions by their popish rulers in defiance of the article of the treaty of Vienna, in 1815. Another proof that "no faith is to be kept with heretics."

1840. The Vaudois commanded to sell the property they possessed beyond the valleys, and to retire within certain limits. By this unjust edict they suffer a great loss, especially as purchasers are Papists.

1841. The Pope issues a bull, dated May 22nd, against mixed marriages in Austria. He warns those who have contracted such, to use every effort to convert the Protestant, as the best means of obtaining pardon of God for their crime, and exhorts the priests to labour diligently for the education of their offspring in the Romish faith.

—— December 8th, the first bishop of the united Church of England and Ireland, in Jerusalem, left this country for the land of his fathers.

—— October 31st, the three hundreth anniversary of the festival of the Reformation was celebrated at Wirtemberg.

1842. January 21st, the Bishop of Jerusalem arrived at Jerusalem.

—— The General Assembly of the Church of Scotland passed an order requiring the Presbyteries to enjoin on the pastors the duty of preaching on the subject of Popery.

—— A popish bishop, on the continent, looking after some human bones, to make relics of—noble employment for one who is called a Christian bishop.

—— November. Formed at Geneva, a National Protestant Association, to resist the encroachments of Popery.

SABBATH MEDITATIONS.—No. IV.

"WHO IS SUFFICIENT FOR THESE THINGS?"

As, in the early times of Christianity, when that zealous and highly-gifted apostle, St. Paul, after a course of long tried faithfulness, was constrained to exclaim in his second epistle to the Corinthians, "And who is sufficient for these things?" —so in these latter days is the minister of Christ, in the contemplation of the great and mighty work to which he has been called, the glorious perfection and holiness of Him who hath called him to it, and to whom he must give account, constantly reminded of his own weakness and utter insufficiency of himself, to think anything as of himself. And well is it for him that it is so: for he is thus brought to believe and to confess that his "sufficiency is of God." And although he has not the same open dangers and difficulties to contend with as had the first apostle to the Gentiles, yet, the faithful minister of the Gospel can answer, from his own experience, that even in the present day, in this professedly Christian nation, the offence of the cross is not ceased: that still must he lift up his voice like a trumpet, cry aloud and spare not: and call upon the wicked to forsake his ways, and the unrighteous man his thoughts, and turn unto the Lord, that he may have mercy upon him and abundantly pardon: and the lukewarm and the backslider, he must admonish to repentance and amendment —to watchfulness and prayer. He must "be instant in season and out of season," to reprove, to exhort, and to instruct. Above all, he must guard his own heart with all diligence, seeing that he is a man of like passions with his brethren;

exposed alike to the allurements of the world, and the temptations of the devil; yea, how much more fiercely is he not sometimes assaulted by his great spiritual enemy, even when engaged in his most sacred duties. His very gifts and attainments—his knowledge—his depth of thought and intellect—his powers of argumentation—yea, even his gifts in prayer, are all so many inlets, by which, unless guarded by "the sword of the spirit, which is the word of God," wielded in humility and faith, in dependence upon Him who "giveth victory to the simple, and might to the feeble," the tempter may enter to assault and hurt his soul. "Who is sufficient for these things?" is often the language of the anxious pastor's soul. God hath appointed me a minister of the Gospel of Jesus Christ, to preach repentance and remission of sins to all who believe on his name. And that Gospel I must preach faithfully and fully—its requirements as well as its blessings: I must keep nothing back; but, to the utmost of my ability, declare unto those committed to my charge "the whole counsel of God," "whether they will hear or whether they will forbear." And though the painful truth is forced upon me, that that Gospel is "a savour of death unto death in them that perish," "necessity is laid upon me, yea, woe is me if I preach not the Gospel."

But is there no bright side to this picture—is the minister's lot so discouraging? Blessed be God, no—he serves a merciful and liberal master; one who rewardeth not according to our poor imperfect services: and thus amidst all his trials and discouragements, often, alas! occasioned by his own sins and short-comings, he is enabled to "look to the recompence of the reward," which the Lord, the righteous judge, shall give him in that day; "and not to *him* only, but to all those who love his appearing." And often, too, he goes on his way rejoicing. He is permitted, perhaps, to hope that his "labour has not been in vain," but has been blessed to the good of souls. He dwells in peace in the midst of his flock; many amongst whom he is assured "love and esteem him very highly for his work's sake," and are ever ready cheerfully to aid him in his works of charity and labours of love. But the faithful minister's greatest comfort and encouragement is derived from his people's sympathy—their remembrance of him in their prayers; without which, indeed, his ministry *to them* will be of little or no avail. All the blessings of the Holy Spirit upon his labours, he believes will most surely be vouchsafed in answer to their united prayers to God in his behalf, for themselves as individuals, and as a congregation. And whenever the hearers of God's preached word forget, that "neither is he that planteth anything, neither is he that watereth anything, but God who giveth the increase," however mighty the gifts of the preacher, and however much their feelings may at the time be affected

by his words, the words will assuredly fall upon the ears of forgetful *hearers*, not *doers* of the word. How needful, then, that the people should be constantly exhorted by their ministers—"brethren, pray for us!" Our work is for your soul's eternal welfare. "And who is sufficient for these things?" Pray for us, then, "that the word of God may have free course, and be glorified amongst us:" that we may have wisdom and courage given us to declare the truth as it is in Jesus: that we may be kept from the errors and heresies of the days in which we live; and, as minister and people, be preserved blameless unto the coming of our Lord and Saviour Jesus Christ.

"The Holy Ghost is the gift of God." Without His presence in the soul we are dead in trespasses and sins, however amiable and moral our conduct may be, or however abundant our works: these can and do often exist where the heart is unrenewed: they arise from natural causes, and are the effects of education, habit, constitutional inclination, example, self-interest, or love of praise and distinction; and many an act of splendid charity, which appears fair in the eyes of men, is, in the sight of God, but the fruit of selfishness or vanity; "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh to the heart." But where the Holy Spirit has taken up his abode in the heart, "good works" must, and will show themselves as the fruits of a saving faith in Christ, of whom we are led, by him, to know and feel our great and continual need; for, as our blessed Lord himself said to his disciples, "When *he* is come, he will reprove the world of sin, of righteousness, and of judgment: of sin, because they believe not in me." And not until the heart is so convinced of its innate corruption, and the sinfulness of unbelief, as to renounce entirely all self-dependence and self-righteousness, can we hope to enjoy, in any degree, such a measure of that "peace of God which passeth all understanding," as will carry us calmly and contentedly through the manifold changes and afflictions of this mortal life. To those who live only for this world, this appears a fable; they are ignorant of the source from whence springs such a frame of mind; and therefore they believe the possessor has not the feelings of our common nature, or, it may be, they give him credit for a greater exercise of *philosophy*, because external objects and circumstances do not affect him in the same manner with themselves.

I. F. K.

Relative Duties.

NO. XII.—THE DUTY OF A CHURCHMAN TOWARDS DISSENTERS.

NATHANIEL N— left the grammar school of his native village, among the hills in the county of —, about one hundred and seventy miles from London, where he had been educated by his good parents and the learned minister of the parish in sound knowledge and religion. He went to a situation in London: his employer was a Quaker. One of his fellow-workers was an Independent, another was a Wesleyan, and another was a Papist. The first night after Nathaniel's arrival he was surprized that his master only read a chapter in the Bible to his wife, three sons, two daughters, and to all the rest of the household, save the Papist. After the chapter was read all sat silently for two or three minutes; no prayer was offered up to God. When Nathaniel retired to his own room he read a chapter, and offered up very devoutly his usual prayers and praises: he had been accustomed to *family* religion under his paternal roof, but he saw that here no *worship* was used—the Bible only was *read*. He studied what he should do among such a mixed set of so many sentiments; he, however, soon feel asleep, wearied with his long journey.

The next morning Nathaniel rose early, thankful to God for his preservation—he read his Bible and prayed. No family worship took place, nor even a chapter read; all went to their respective businesses. In the course of the forenoon, Nathaniel respectfully asked his master why prayer was not offered night and morning. The answer was that "Friends did not offer a will-worship;" and such like reasons usually brought forward by the members of that society. Nathaniel said that "we should *always* be *willing* to *pray*." His master said, "thou mayest do what thou wilt, in thy own way, in thy own room; I meddle with no man's religion in my house; every one may follow the dictates of his own conscience;" so he left Nathaniel and went out of the room.

It was not long before the Wesleyan and Nathaniel met, when the former spoke with great fluency about the preachers of his society, and the class meeting; Nathaniel could not follow the multiplied topics which his companion noticed—so listened, was silent, and *thought*. In the course of half an hour the Independent met Nathaniel, and soon brought out his religion, by expatiating on the happy choice they had made at his chapel of a talented young man from the academy to be their minister, and he invited Nathaniel to go to hear his wonderful talents. Nathaniel said, "I have always gone to Church, and I shall always do so. I do not know what right you have to choose a vain talking young minister from a pri-

vate school. I attend that Church which was planted by Christ, and given in charge to the apostles and their successors." The Independent opened his eyes and stared; so the conversation dropped.

Soon afterwards Nathaniel encountered the Papist, with whom he had an argument about the antiquity of the Churches of England and Rome. He maintained that his church, the Church of England, existed some centuries in this land before the Romanist had anything to do with it; he besides challenged the Papist to prove from Scriptures all the doctrines he held. In the Scriptures our young friend was so expert that no one could compete with him; the "sword of the Spirit" he handled with the utmost dexterity.

Things went on this way until Sunday arrived. That morning the Quaker read a chapter to all his family, and he told them that every one might attend what place of worship he pleased. The Independent tried to draw Nathaniel with him; the Papist used every art to get him to the Popish meeting. He steadily refused, and said that he would go to Church, the place where for ages "God was worshipped in the beauty of holiness." In his turn he tried to induce the Papist and Independent to go to Church; he so far prevailed with them that they consented to go with him to Church that morning, if he would go with them to the meeting-house in the evening. At this admission on their part he heartily laughed, and observed that they could entertain no great predilection for their worship, if they could make such a compromise. "My principle (said he) is to maintain my own views, derived, as they are, from Scripture, and the expositions of the best men from age to age, firmly, without any concessions to the recent dogmas of Brown and others, who are but of yesterday. My parents, my sponsors, and my ministers have taught me *the way wherein I should go*, and now, when I am able to judge for myself, I will not depart from it. You are both conscious that you are wrong by admitting that you may go with me to Church; but, as I cannot consent to go with you to the meeting, I maintain that I am acting consistently with my profession, by worshipping in no assembly but that deriving its ministry, doctrines, and devotion from the apostles of Christ." This bold uncompromising defence of the Church, and powerful attack on Dissent, silenced his opponents; they all three went out together; he made his way to St. — church, and they to their own accustomed meeting-houses.

On Nathaniel's return home he retired to his own room to meditate and to pray. With his Bible, his Prayer Book, "Bishop Hall's Contemplations," "Beveridge's Private Thoughts," and a few other books, he formed the following resolution:— "I will endeavour, by God's help, to maintain a Christian

temper, meekness, lowliness, and patience in my intercourse with my fellow-workmen. I will strive to be uniformly kind to them. I will be as diligent as possible in my master's business. I will read my Bible, and pray for help every night and morning. I will recommend my churchmanship by my good works. I will never go into a meeting-house, lest my example should induce others to do so. Curiosity shall never tempt me to renounce these principles, in which, thanks be to God, I have been taught. *So help me God!*"

Every effort was made by Nathaniel's master to make him a Quaker, on account of his business-like habits and shrewdness. The Papist insinuated himself as much as possible into his favour, by hiding the gross deformities of Popery. The Independent longed to have such a clever young man among them. A Baptist, too, who was frequently with them, made every effort to draw him into his community. But all their pleas were unavailing. He was settled, grounded, and established in his Church of England principles, which made him diligent, trust-worthy, affectionate, courteous, honest, sincere, pious. They sometimes attempted ridicule, and brought up every tale they could gather against the Church; but these means not only made him immoveable, but tenfold more attached to the Church of England.

What were the results of this unwavering conduct? It is now more than forty years since Nathaniel entered the family of the Quaker. His good character, his unflinching courage, his true Churchmanship, so consistent and upright, won the Quaker himself, and all his family, the Independent, the Papist, the Wesleyan, and the Baptist, to the Church of England. The Wesleyan and Independent, as well as Nathaniel, afterwards became devoted clergymen, and continued many years to be ornaments to their profession. They are now all dead; and as they lived well, they died well. Truth, when rightly maintained, expels error of every kind.

The writer of these papers on "Relative Duties" now closes the series; and, in doing so, he exhorts all Churchmen to be well grounded in the history and principles of the Church, and to recommend Churchmanship to every class of Dissenters by a bold, a manly, a humble, a Christian temper and conduct. Men are eagle-eyed in judging of our opinions by our practice. Even "the *truth* may be held in *unrighteousness*." Let us, therefore, recommend the *truth* by sound argument, and by a holy character. Our success then, by God blessing, will be sure, great, and lasting. W. M.

November 5, 1844.

AN INTERESTING AND INSTRUCTIVE CIRCUMSTANCE.

"In 1543, an Act of Parliament was obtained by the adversaries of translations, condemning Tyndal's Bible, and the prefaces and notes of all other editions. It was therefore enacted, 'That no woman, except noblewomen, and gentlewomen, who might read to themselves alone, and not to others (and for which indulgence they were indebted to Cranmer), nor artificers, 'prentices, journeymen, serving men, husbandmen, nor labourers, were to read the Bible, or New Testament in English, to themselves, or to others, privately, or openly, upon pain of one month's imprisonment.'"

On the passing of the Act, the following singular note was made by a poor shepherd, in a spare leaf of "Polydore Virgil's Works on the Invention of Things, printed in Grafton, 1546:"

"At Orforde the yere 1546, browt down to Seynbury by John Darbye, Price 14d. When I kepe Mr. Letymer's shype, I bout thys boke—when the Testament was obberagatyd—that shpherdys might not red hit. I pray God amende that blindness. Wryt by Robert Wyllyams, keppynge shepe uppon Seynbury hill. 1546."

That such a note as this should be made at all, was observable in several points of view. It was a twofold record both of what had been done by authority of Parliament, and of the judgment of an unlearned, but well-disposed shepherd thereupon. The price of the book is a lesson to many a poor shepherd now—fourteenpence at present does not seem much: but then it must have cost much labour to procure it. John Darby was mindful of the great—"the good Shepherd;" and so it was, that in the midst of his occupation, keeping his master's sheep, he wished to read what "holy men of old spake, as they were moved by the Holy Ghost." That he should be able to read was ground for some comment: no doubt it took time and pains, but he was not content to say "I am no scholar," or "I wish I was a scholar." The abrogated Testament was precious unto him, like as it was to poor Joan Waste, in the reign of Queen Mary, (though she was burned, at least her body was, "for not believing the doctrine of transubstantiation"). And why did Darby so regard the book? He saw that it was the word of God, and that it told the will of God; in these could he be made wiser than his teachers. The poor man keenly felt that it was a loss, and a privation, to be kept from that blessed book. "I pray God (says he), amende that blindness." His prayer was heard. God did amend it.

Readers—for your own benefit, and for the benefit of those dear unto you—think sometimes of the time when privileges,

such as yours, were withheld. Be thankful for what you enjoy. Bless God that, after the lapse of so many years, the reading and writing of the two poor shepherds have been perceptible to advantage. And, when you have to think of times when with "greediness God's word was read," and "what resort there was to places where the reading of it was," learn the obvious lessons of—1. Value for God's word. 2. Resort to his house. Be faithful, be prayerful; and may "the peace of God, which passeth all understanding, keep your hearts and minds, through Jesus Christ our Lord."

Biography.

JEWELL, BISHOP OF SALISBURY.

THIS celebrated prelate, a native of the county of Devon, upon going to Oxford, joined Merton, and afterwards Corpus Christi College. In the time of Edward VI., "he avowed the Protestant religion, and became an admired preacher, which, in the succeeding reign, brought him into imminent danger." He went from England on account of Bonner's designs, and proceeded to Strasburg and Zurich, at both of which places he joined Peter Martyr. When he returned home in the reign of Elizabeth, he was one of the sixteen divines appointed "to dispute with as many Romanists." It has been said of him that "his conduct as a bishop (*i. e.* from 1559) was exemplary, and he paid great attention to the work of Reformation in his diocese;" also, that "his application to study was so intense, as to lay the foundation of an illness, of which he died in 1671." The celebrity of "the learning and abilities" of Bishop Jewell was so great, that it spread "over Europe" in its fame—so extensive an advantage had God vouchsafed to his church. Had it been confined to his own land, there could have been space for much comfort to him, and this not for mere fame's-sake: but God would, that, at this particular time, Jewel's should shine forth far as he did in brilliancy, and be an honoured instrument of good to man. In the walks of piety he was wont to go; and, a blessed evidence of faith not solely in a bishop, but in any true Christian, his "meekness of disposition" has been noticed. As to the devotedness of his heart, that was evident to the last. He is reported to have been "in great faith, crying out often—Lord, let thy servant now depart in peace—Lord, let thy servant now come to thee—I have not so lived that I am ashamed to live: neither am I am afraid to die, for we have a gracious Lord. There

is laid up for me a crown of righteousness—Christ is my righteousness. Thy will be done, O Lord, for mine is frail;" and it is remarked "with many other such godly speeches." Further, it is said, that "in the extremity of his speech he showed much patience, and that, when his voice failed and he lay speechless, he lifted up his hands and eyes, in witness of his consent to those prayers which were made."

Before we end the present statements and observations, there is an anecdote of the bishop, which reminds us of what is recorded of the venerable St. John, preaching amidst his age and infirmities—"Little children, love one another." Bishop Jewell preached, amidst the hours of his weakness, upon that text—"Walk in the spirit;" and with much pain made an end of his discourse.

And here we advert to his dying address when he was confined to his bed. A mere extract or two will give us an idea of the tone of it.

"I most earnestly desire of you all (said he to those around him), this last duty of love—to pray for me, and help me with the ardency of your affection, when you perceive me, through the infirmity of my flesh, to languish, and wax cold in my prayers."

To one who "prayed with tears, that, if it might stand with God's pleasure, he would restore him to his former health, the pious Jewell, overhearing him, turned his eyes, as it were, offended." We are told that after a few fervent, inward prayers of devotion, and sighs of longing desires, the soul returned to God who gave it.

What a variety of parts have we seen in the foregoing in one man! And oh, how should we praise our God, in that he affords *such* lineaments, both as a contrast to evil, and as a stimulus to good! God give us to be interested in and for this contrast, and this stimulus to Christian advancement! And, *ever* let us remember that "other foundation can no man lay," &c. "There is no other name under heaven given," &c.

Δοξα εν υψιστοις Θεω.

E. W. B.

THE NEW BIRTH.

"Except a man be born again, he cannot see the kingdom of God."
St. John iii. 3.

THE following incident related by a clergyman whilst conversing with a sick friend, whom I was visiting a few weeks ago, struck me as remarkably illustrative of the above declaration

of Scripture. He had lately removed from a sphere of duty in a fashionable watering-place, to a poor and populous district in one of our large commercial cities, and, with gratitude to God, he now recalled two or three instances of pleasing success he had already met with in the discharge of his new ministerial labours. One young person he described as having found in a deep decline, who joyfully received his visits and instructions, as an answer to the prayer she had unceasingly offered for twelve months, that God would send some one who should instruct her fully in His word. She sank into the tomb not long afterwards, with a hope full of immortality. But the case more particularly alluded to, was that of a poor man suffering under the same complaint, but approaching his end in utter ignorance of Gospel truth, of his own lost estate, and the need of a Saviour. He did not, however, prove an inattentive hearer; no sooner was the good seed sown than it sprung up as on good ground; and though short were his remaining days on earth, it was seen to bring forth fruit to the glory of God. His eager desire to seize every opportunity of instruction from his minister testified with what joy he "drew water from the wells of salvation," which had been so lately opened to his now thirsting soul; and, on the last occasion of administering the Lord's supper, to his great astonishment, Mr. —— saw one whom he had thought too weak to leave his bed present himself among the communicants at the Lord's table. It appeared that he had greatly desired to receive these pledges of his Saviour's dying love, and to join in the communion of saints while yet he lingered on earth: no unscriptural fear kept him back; his feelings might be expressed in the words of the Christian poet:—

> "If guilt and sin afford a plea,
> And may obtain a place;
> Surely the Lord will welcome me,
> And I shall see his face."

Therefore he made this last effort to reach the church, a distance of a mile and-a-half from his own dwelling, and when, at the conclusion of the service, he was conveyed home in the vehicle kindly provided for him, scarcely could he be lifted to his couch: doubtless ere this, his spirit is with his Saviour, and he "eats bread in the kingdom of God." Mr. —— was naturally anxious to learn the previous history of his dying convert, who indeed had requested him to write to his former master, at Wolverhampton, for a testimony to his character; and great was his satisfaction to hear in reply, that he had stood single amongst a depraved and hardened set, as a sober, industrious, and upright workman; he also remitted a small sum to aid him in his distressed condition. But though his conduct had been thus outwardly correct, and he was thank-

ful that he had been kept from the excesses into which others fell, he deeply felt the guilt of his past forgetfulness of God, and the greatness of that mercy which had roused him from his lethargy ere it was too late. Let me entreat the reader whose eye may rest on this page, to examine himself, and see if he is resting on any "other foundation than that is laid, Christ Jesus." Without a change of heart, a renewal of the affections, a purifying of the motives, your other works are vain, for the word of truth declares that "every thought must be brought into subjection to the obedience of Christ;" and again, "if any man love not the Lord Jesus Christ, let him be Anathema Maranatha." "Except a man be born again, he cannot see the kingdom of God." Nor, as some will tell you, is it in the waters of baptism, or any external rite alone, that such a change is communicated. It is worked in the heart by the spirit of God; "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the spirit;"—only we know that the subject of it, abhorring himself and repenting in dust and ashes, believes in Christ as his atonement, trusts in him as his surety, and walks in his commandments as the only proof he can give of his stedfast love towards Him."—(John xiv. 21). F. C. B.

A VISIT TO JOHN THOMAS AND HIS WIFE MARY.

It was some time since I called on honest John Thomas and his wife Mary, and as I passed their door I thought a visit due to them; I therefore walked in, and found the worthy pair as usual at home. They were both far advanced in years. John for some time past, in consequence of his increased infirmities, had been obliged to relinquish his work, which was that of a woolspinner at a factory. Neither of my old friends had much to recommend them to the attention of those who love the romantic or beautiful, for truth to say they were both very ordinary personages. I do not use the word in its worst sense: I mean they were every-day sort of persons, both in face and figure—not very remarkable for taste in dress, but both comportable. John was clad in good stout Yorkshire broad cloth, and seemed to enjoy the comforts of a Welsh wig, which had for years supplied many deficiencies in the article of hair; and his wife resembled in her apparel the generality of old women of eighty—both were plain, whole, and menseful. I stated that neither could lay claim to personal beauty, yet there was something to me peculiarly pleasing in their countenances—an air of habitual contentment, independence, and, I would add, peace of mind distinguished them. I knew that they were long remarkable for their religious habits, and regarding the

above characteristics as flowing from the influence of the faith, it afforded me peculiar pleasure. They are "the children of God," thought I—they are of "the redeemed from among men," and therefore they are happy. They both seemed pleased to see me, and hurried to procure me a chair.

"A delightful evening, John," said I, after the usual salutations were passed. "Yes, thank God (said he), we have much to be thankful for—to him be all the glory."

"Is your health better than when I saw you last?" "Eh! I have no reason to grumble. I am of a great age, and the only weaknesses I have to complain of are the decay of strength, that is natural. I am stiff and feeble, and cannot work as I could a twelvemonth ago; but bless God for it, he supplies all my necessities."

"We have now been wed sixty years (said his wife interrupting him), and have worked hard all that time, and it is no wonder that we should feel old age coming on us; but, bless the Lord for it, I can still put my hand to a bit of a job."

"Can you earn between you as much as supports you?" "Eh! bless you (cried both together), no, nor anything like it."

"Then I suppose you apply to the town for relief." "No, bless the Lord for his goodness (said the man with more than ordinary pleasure), we never troubled the town, or any body else, for a shilling since we were tied together."

"And how have you managed (said I) to carry on, since neither of you can work?" "Why, sir (said the woman with a lowered voice, and in a peculiar tone of satisfaction, as if imparting a secret in confidence), to tell you the truth, we have both of us been careful ever since we were wed; we thewed hard when we were in health, and John never took his brass to the public-house, but gave it to me, and I put it by, and now, thanks be to God, we have as much as will keep us till we are done with this world." "You see (interrupted the man), we always had good wholesome food, and a sup of drink in the house with us, and we allowed no superfluence; and so, thank God, we never were in want."

"You have had a family," said I. "Only three of our own; but then we had to bring up a large number of our son's children. One of our sons went into the army, and served his Majesty, George III., twenty-five years, and he died."

"Is the other living?" "Yes, bless you, he works here in the mill with us, and as good a bairn as ever was born. He does not spend a wasteful sixpence from year's end to year's end, except when he walks to the neighbouring town, and then you know he must go into a public-house to take something after his long walk; yet he has even walked there and back without losing anything, but then you know he has had a friend to call on at the far end; and I can say that he never is backward in sharing his earnings with us if we want anything; but, thank God, we need trouble no one. Well (con-

tinued he) we have got on so far, and I hope we may be easy during the rest of our days; but, God knows, perhaps I may be obliged to go to the workhouse at last; and then I suppose (said he smilingly, as well convinced of the unlikelihood of his own words), they will frump me." "Nay, lad (said the wife, vindicating his dignity), they shall never frump *thee* though —while I have these two old arms to thew with."

"I don't think you need feel uneasy, my friends (said I), about the future. You have great reason to be thankful for the past—hitherto God hath helped you: he hath given you strength to support yourselves; he hath blessed you with contentment in your situation; and his promise to each of his followers is—'I will never leave thee, nor forsake thee.' On this it is your privilege to rely; but I see your Bible near at hand (and I pointed to a well-used folio Bible which lay by with a pair of spectacles on the cover, as if recently employed), and I have no doubt but that you find in it your chief support." "Eh! bless you, no getting on without the Bible. We are poor undeserving sinners; but the blood of Jesus Christ cleanseth from all sin. Free salvation—free salvation; there is no hope but in Jesus alone." "Ah! (rejoined the wife), we would be the most ungrateful creatures in the world if we murmured or complained, for undeserved mercies alone have been allotted to us—glory to God."

I shortly took my leave, highly delighted with the old pair, and thankful for this exemplification of the beauty of holiness. What would the world be if all were thus? Where can one solitary example be pointed out of such effects arising from any other principles than those of religion? What shall we think of the men whose meat and drink it is to poison the source of such happiness as I have just described—of mockers and scoffers who rail at the Bible and at the Saviour, and would persuade men, by their hollow arguments and their own godless conduct, that religion is a cheat? Unhappy men! Having themselves lost the pearl of great price, it seems to be their main object to rob others of it. Alas, alas, we are fallen on evil times! But let us wait—let us in patience possess our souls, and God will vindicate his honour; he will arise at length, and scatter his enemies on every side. In the meanwhile it should be our consolation to reflect, that there is a goodly number of such instances of piety, as this just spoken of, to be found up and down this highly favoured country.

PASTOR.

Miscellanea.

PRIVATE PRAYER.

PRIVATE prayer is recommended for the sake of the following advantages:—

1. Private wants cannot always be made the subject of public prayer; but whatever reason there is for praying at all, there is the same for making the sore and grief of each man's heart the business of his application to God. This must be the office of private devotion, being imperfectly, if at all, practicable in any other.

2. Private prayer is generally more devout and earnest than when we join in public prayer, because it affords leisure and opportunity for the recollection of those personal wants, by the remembrance and thoughts of which the warmth and earnestness of prayer are chiefly excited.

3. Private prayer has a greater tendency than other modes of devotion to revive and fasten upon the mind the general impressions of religion. Solitude powerfully assists this effect. When a man finds himself alone, in communication with his Creator and Father, his mind becomes filled with awful ideas concerning the universal agency and invisible presence of that Being, concerning what is likely to become of himself, and of the great importance of providing for the happiness of his future existence, by endeavours to please Him who is his judge and the arbiter of his destiny—reflections which leave, when they depart, a solemnity upon the thoughts which seldom fails to affect the conduct of life.

4. Private prayer receives a superior sanction from the authority and example of the blessed Lord Jesus Christ. "When thou prayest, enter into thy closet; and when thou hast shut the door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." "And when he had sent away the multitude, he went up into a mountain apart to pray."

DIVISIONS.

Forbidden and condemned. (1 Cor. i. 10, xi. 18-19; Judges vi 15-16).

A proof of worldliness of spirit. (1 Cor. iii. 3; James iv. 1).

Danger of divisions. (Gal. v. 15).

Unbecoming the Church of Christ. (1 Cor. xii. 25-27).

Contrary to the design and spirit of the Gospel. (John xvii. 23; Rom. xv. 6; 1 Cor. i. 13).

We should avoid those that cause divisions. (Rom. xvi. 17; Gal. i. 7, 8).

Evil of divisions illustrated. (Matt. xii. 25).

Treasury.

SEQUESTER yourselves from all earthly employments, and set apart some time for solemn preparation to meet God in duty. You cannot come reeking hot out of the world, into God's presence, but you will find a tang of it in your duties. It is with the heart, a few minutes since plunged into the world, now at the feet of God, just as with the sea after a storm, which still continues working, muddy and disquiet, though the wind be laid and storm over: thy heart must have some time to settle. There are few musicians that can take down a lute or viol, and play presently upon it, without some time to tune it. When thou goest to God in any duty, take thy heart aside, and say, O my soul, I am now addressing myself to the greatest work that ever a creature was employed about. I am going into the awful presence of God, about business of everlasting moment. —*Flavell.*

TREMBLING CHRISTIANS DIRECTED TO THE SOURCE OF JOY AND STRENGTH.—Many of the Church have been so much distressed that I thought it necessary to comfort them, if possible; and on the Sabbath morning preached from 1 Sam. xii. 20-24, "Fear not; ye have done all this wickedness," &c. My desire was to show trembling, desponding Christians that, notwithstanding all their great wickedness, they ought still to follow God with confidence and increasing diligence; and that, if they would do this, they need not despond or despair, when God shows them what is in their hearts. Meditate on the passage if you please, and I hope it may encourage you as much as it did the Church. I have preached more respecting Christ of late than ever; and am more and more convinced that the knowledge of Christ crucified is the one thing needful, the grand source of peace, and joy, and growth in grace. Count all things loss for the excellency of this knowledge, and pray for it more than for anything else, and you will find it to be so.—*Memoir of the Rev. E. Payson.*

Church Notices

FOR THE MONTH OF DECEMBER.

1st, 8th, 15th, and 22nd. FOUR SUNDAYS IN ADVENT.—Advent signifies coming, and is here applied to the coming of our Lord Jesus Christ, in the fulness of time, to redeem the world. The services of this season not only bring to our minds the advent of Christ in the flesh, when he came as a Saviour "to visit us in great humility;" but they call our attention to his second advent, when he shall come as a Judge "in his glorious *majesty* to judge both the quick and the dead;" and *we are taught*, by way of preparation, to pray for "grace, that *we may cast* away the works of darkness, and put upon us the

armour of light, now in the time of this mortal life," that at the last day "we may rise to the life immortal."

21th. St. Thomas, called also Didymus, which means a twin. Thomas was a Galilean. He preached in Mesopotamia, Parthia, and other countries, and suffered death, A.D. 73.

The Collect for this day is founded on the memorable passage in St. John, xx. 24-30—"Thomas answered and said unto him, my Lord and my God!"

The Syrian Christians, still remaining in India, have a Church which bears the name of the Apostle Thomas, and is the oldest in Malabar. This is one of the branches of the Primitive Church, which was never subject to the see of Rome.

25th. The Nativity of Christ, commonly called Christmas Day.—On this day we celebrate the birth of our Saviour, Jesus Christ; or the coming of God in the flesh. (See John i. 14). This great event happened at Bethlehem, a city of Judah, in the year of the world 4004.

26th. St. Stephen's Day.—St. Stephen, the deacon, a man full of faith and the Holy Ghost, was the first martyr, being stoned to death by the Jews for bearing witness to the truth, A.D. 33.

27th. St. John the Evangelist.—St. John was an apostle, one of the sons of Zebedee: he was "the disciple whom Jesus loved." His writings are the Gospel which bears his name, three Epistles, and the Book of the Revelation. He died at Ephesus, A.D. 100, aged ninety-four.

28th. The Innocents' Day.—The murder of "the children that were in Bethlehem, and in all the coasts thereof, from two years old and under," is commemorated on this day. Herod intended by this wicked act to have destroyed Jesus Christ. But Joseph, forewarned by an angel of the Lord, had taken the young child and his mother into the land of Egypt. (See Matt. ii. 14, 15; and Hos. xi. 1).

Jan. 30. A form of prayer, with fasting, is appointed to be used on this day: it being the anniversary of the Martyrdom of Charles I.

May 29. A form of prayer, with thanksgiving, is appointed in memory of the Restoration of the King, the Royal Family, and the Government, on the 29th of May, 1660.

June 20. A form of prayer, with thanksgiving, is appointed for this day, on which, in the year 1837, her Majesty began her happy reign.

Nov. 5. A form of prayer, with thanksgiving, is appointed for this day; it being the anniversary of the deliverance of James I. and the Parliament from destruction, by gunpowder, in 1605; and also of the arrival of his Majesty William III. in England, A.D. 1688.

W. E. Painter, 342, Strand, London, Printer.